Harding University
Scholar Works at Harding

American Christian Review | Harding School of Theology

3-11-1879

American Christian Review, vol.22, no.11, March 11, 1879

Follow this and additional works at: https://scholarworks.harding.edu/hst-acr

Recommended Citation
American Christian Review, vol.22, no.11, March 11, 1879. (1879). Retrieved from https://scholarworks.harding.edu/hst-acr/385

This Newspaper is brought to you for free and open access by the Harding School of Theology at Scholar Works at Harding. It has been accepted for inclusion in American Christian Review by an authorized administrator of Scholar Works at Harding. For more information, please contact scholarworks@harding.edu.

American Christian Review.

Devoted to the Defense, Maintenance and Propagation of Christianity, Religious News and General Intelligence.

VOL. XXII. CINCINNATI, TUESDAY, MARCH 11, 1879. NO. 11.

Am. Chris. Review.

JOHN F. ROWE, EDITOR.

GEO. W. RICE, CO-EDITOR AND PUBLISHER.

OFFICE: 174 Elm Street, CINCINNATI, OHIO.

THE DIVINE PLAN OF MISSIONARY OPERATIONS AGAINST HUMAN PLANS.

BY PARDEE BUTLER.

Bro. Rowe:

I clip from the REVIEW the following extracts, written by Bro. Rice, under date of Jan. 28, and Feb. 4:

Here we have the *Standard* justifying an *outside* human scheme against an *inside divine* scheme in mission work. The churches originally worked within themselves, which is the *divine* procedure, therefore we are justified in forming *outside* schemes, such as missionary societies, which are human procedure. Thus, he approves of the practical wisdom of men, in preference to that of God. Thus by the introduction of a few extracts from New Testament history, I have clearly exposed the mistakes of the *Standard*, and the errors into which he has fallen, in his determination to push his "law of expediency" to the exclusion of a "thus saith the Lord, either in express terms or by approved precedent."

I did say, "where a bargain and sale are made, the preacher sells his talents as a merchant sells calico, at so much per yard."

This is identically the charge brought by Jesus against the scribes and Pharisees: "And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition." (Mark vii. 9.) This is the charge we have always brought against Pedobaptists. The Lord commands believers to be immersed; but they sprinkle water on the face of an unconscious babe. This was "the sin of Jeroboam the son of Nebat, who made all Israel to sin, in the matter of the golden calves of Dan and Bethel." He thrust aside the divinely appointed worship of the Lord, at the city of Jerusalem, that he might substitute his own inventions.

And who are the men that are thus reported by Bro. Rice to have rejected the command of God that they might keep their own tradition? They are such men among our honored dead as Alex. Campbell, Walter Scott, John T. Johnson, John Smith, D. S. Burnett and James Challen. The professors of all our colleges are in the same condemnation; and among our living preachers so, also, are such men as Charles Louis Loos, W. K. Pendleton, Errett, Hinsdale, Burgess, Hobbs, Hopson, Wilkes, Longan, Proctor, Rogers, Carpenter, Garrison, Walk, and a host of similar names. In the Eastern, Middle and Western States we have five papers of principal circulation. These are the REVIEW, the *Standard*, the *Christian*, the *Record and Evangelist*, and the *Apostolic Times*. Of these five papers four are diligently employed subverting this "inside divine scheme of mission work," if, indeed, God's plan is in antagonism to missionary societies.

And against such a body of men, living and dead, Bro. Rice prefers the same charge made by Jesus against the scribes and Pharisees: "Full well ye reject the commandment of God, that ye may keep your own tradition."

Bro. Rowe, you are providentially editor-in-chief of the REVIEW, and before heaven and earth you have no right to suffer such a charge to be preferred against such men without protest and without denial, if the charge is unjust and untrue. Bro. Rice writes as follows: "Here we have the *Standard* justifying an outside human scheme against an inside divine scheme in mission work." This indictment holds not only against the *Standard*, but against every man, whether living or dead, that now justifies and sustains, or has hitherto justified and sustained, missionary societies.

For ten years the REVIEW has, through its various writers, been constantly making these criminating charges. Now, is it not the most obvious dictate of common sense that it should either retract them or else make them good? and, in sustaining them, that it should do two things: first, clearly state what is this certain "inside divine scheme of mission work;" and second, that it should specify the chapter and verse that contains it.

That time may not be wasted in a sea of irrelevant discussion, suffer a few suggestions. You will understand then that nothing short of a thus saith the Lord, either in an express command or an approved precedent, can justify us in asserting an "inside divine scheme in mission work," to the exclusion of all other schemes. Moreover, we will agree that it would be the height of impiety to push an "outside human scheme" against an "inside divine scheme." But the proof lies on him that affirms, and he that asserts an exclusive inside divine scheme must prove it.

That I may still further narrow down the issue, and that you may know where to meet me, I will say:

1. That the Lord's inside divine scheme of mission work is not that preachers should work without wages. "They that preach the gospel shall live of the gospel."

2. It is not that a single church should send out missionaries. I am not aware that a single church ever sent out missionaries in apostolic times. It is asserted that the church at Antioch sent out Paul and Barnabas. But Luke does not say so. He says that they were "sent forth by the Holy Ghost." He does not even mention the church at Antioch as the agent of the Holy Spirit in sending them. Luke's narrative reads as follows: "Now there were dwelling at Antioch certain prophets and teachers. . . . And the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, *being sent forth by the Holy Ghost*, departed unto Selucia." (Acts xiii. 1–4.)

3. It is not the inside divine scheme of mission work that the preacher shall draw his support exclusively from the church to which he preaches. If this were the scheme, then Paul was a great sinner; for brethren from Macedonia supplied his wants when he was at Corinth (2 Cor. xi. 9), and the Philippians ministered once and again to his necessities at Thessalonica (Phil. iv. 16); and, Paul testifies to the Corinthians, "I robbed other churches, taking wages of them to do you service."

4. A single congregation never was "*the* pillar and support of the truth," unless it was the church in Jerusalem, when there was not another church in the world. It is the general assembly and church of the First-born, embracing all Christians in the whole earth, that is "the pillar and support of the truth." This conceit, that individual churches are the Lord's only missionary societies, is without a particle of authority in the New Testament.

5. I do not know how the matter of church finance was managed in the days of the apostles. I do not know whether they had weekly contributions for the support of the gospel. I do not know whether the church hired a preacher to preach, for a specified sum, once a month, or whether his support was a matter of luck and chance.

Since I have been taught to be silent when the Bible is silent, I can not give, as touching those points, a divine scheme of church finance and missionary effort when asked for it. Now, are the writers of the REVIEW wiser than myself, or are they, after all their denunciations of human plans, seeking to impose their own plans on other men as of divine authority? "Howbeit, in vain do they worship me, teaching for doctrines the commandments of men."

6. In keeping the ordinances a human plan must always go side by side with the divine plan, or the ordinances can not be kept. This may be an offensive utterance; still, it is a true one. Take, for example, the ordinance of baptism; a human plan must determine who shall baptize the candidate, and where he shall be baptized, or there can be no baptism. So, if any of these brethren will give me a careful detail of their evangelical work, I will show them a human plan keeping constant company with the divine plan; and, if there is no human plan, then the divine plan will cease to be operative.

The injurious charges that the REVIEW has for these many years been making against some of the noblest men that have been identified with this Reformation, have resulted in "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," more virulent than were found by Paul in the church at Corinth. Well may our enemies ask, Is this your Christian union?

What, then, is our sin? The REVIEW assumes that single churches sent out missionaries. It may be probable they did, *but the Bible does not say so.*

It assumes that missionaries were sent out without any stipulations with regard to their pay. It may be probable they were, *but the Bible does not say so.* Indeed, this whole theory, that is made such an apple of discord and root of schism, seems to be nothing but a collection of assumed probabilities, of no more authority than Dunker trine immersion, or the church ordinance of washing the saints' feet of the "Old Christian Order."

For many years the REVIEW has given extraordinary prominence to that famous "Declaration and Address," published, in 1809, by Alexander Campbell and his father, Thomas Campbell. That "Declaration" contains these notable words: "That this Society, formed for the sole purpose of promoting simple evangelical Christianity, shall, to the utmost of its power, countenance and support such ministers, and such ministers only, as reduce to practice that simple, original form of Christianity expressly exhibited on the sacred page, without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith or worship of the Christian Church, or anything as matter of Christian faith or duty for which there can not be expressly produced a 'thus saith the Lord,' either in express terms, or by approved precedent."

Why does the REVIEW not tell the whole truth, and say that this was the fifth article in the constitution of a real, *bona-fide* missionary society, of which men could only become members by the payment of a sum of money? Why does it not say that the whole "Declaration and Address" were but the preamble, constitution and defense of an "outside human missionary society," and that this society has achieved this good, at least: that it gave to the world the "reformation of the nineteenth century?" And now this constitution of an "outside human missionary society" is taken as evidence of the unlawfulness of missionary societies!

What, then, is the sin of our missionary societies? "Where a bargain and sale are made, the preacher sells his talents, as a merchant sells calico, at so much per yard."

It is lawful for a preacher to take wages. The Bible says so, and Paul did so. But it is unlawful to stipulate beforehand what these wages shall be! *But the Bible does not say so*; whoever, therefore, teaches this dogma foists on the brotherhood his own opinion. Shall I say that three-fourths of the preachers that patronize the REVIEW do "sell their talents, as a merchant sells calico, at so much per yard?" Their course is quite uniform. They hire to preach a year for one hundred dollars, two hundred dollars, or three hundred dollars, one-fourth part of their time. Brethren coming from Kentucky and Indiana say that Bro. Franklin often stipulated beforehand what he should receive.

In the Church of Christ there is no priestly hierarchy, but all are a royal priesthood, and all are responsible for holding forth the word of life to a dying world. Now, what opportunity does Bro. Rice's theory give to those who are not preachers to aid in spreading the gospel in foreign lands? Have such brethren no rights and duties, such as were exercised by the brethren of Macedonia when they sided Paul at Corinth, or as when the Philippians sent once and again to relieve the pecuniary necessities of Paul at Thessalonica?

"Actions speak louder than words." What have the friends of the REVIEW done in the way of missionary work abroad? You speak of the self-sacrificing labors of devoted preachers, and of what they have accomplished; but what have the private members done? The spirit of princely liberality and self-sacrifice that Jesus had quickened into life in the hearts of the apostles was by them communicated to the three thousand Pentecostian converts. Has the REVIEW created a similar temper in the hearts of its readers? "The pot should not call the kettle black." It does not become the REVIEW to scoff at the "Louisville Plan."

I have carefully abstained from any remark that might seem intended to turn away the edge of the sharpest criticism on your part. And yet it would seem unjust, both to myself and you, for me to seem to come in the disguise of an enemy. I will then say, there is much in the mission which the REVIEW gives to itself that meets my heartiest approval. It is evident that we, as a people, must now meet the evils that always dance attendance on the steps of wealth, power, popularity and learning, and that we must either vanquish them or be vanquished by them. If, then, the REVIEW sets itself with double diligence to hold the brethren to the simplicity and robust faith of primitive Christianity, and to keep them from worldly conformity, pride and luxury, it deserves a hearty God-speed from all good men.

I suppose the REVIEW has either gone too far or not far enough. If this difference touching missionary societies is merely a difference of opinion, then this quarrel is very shameful, for we are mutually pledged to receive one another without regard to differences of opinion. But if this is a question of loyalty to the law of the Lord, then you should withdraw fellowship from those who are disloyal to the Lord's law. I suppose that the hearts of those brethren that declaim against missionary societies are better than their heads: their heads would lead them into schism, but their hearts will not allow it.

POPULAR ERRORS.

NO. I.

By permission, we propose to give the readers of the REVIEW a few brief articles on the above subject. There are many ruinous and pernicious sentiments advocated and received by the religious world. There is much sophistry palmed off on the people by modern theologians, and greedily devoured by the credulous and unsuspecting. Many have forgotten, if they ever knew, the admonition of the apostle, "Prove all things."

1. "The mere word of God is a dead letter." Why do men call the word of the Lord the "mere word?" That sounds very irreverent, to say the least of it. When it was said, "The word of the Lord came unto Israel, saying," thus and so, suppose they had said, "Oh, that is only the mere word of the Lord; you needn't pay any attention to that—it is only the mere word," what would have been the consequences? They would have been in imminent danger of being roughly handled; yes, they would, doubtless, have been slain on the spot. What, then, think you, will become of the man who can speak so lightly and irreverently of the word of Jesus, Lord of heaven and earth?

"The mere word of God is a dead letter." This is what popular theology teaches, but what does the Bible teach on this point? "Through faith we understand that the worlds were framed by the word of God." Surely there is power in the word of God. "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out." "Now ye are clean through the word which I have spoken unto you." The word of the Lord is just as efficacious in cleansing from the pollutions of sin to-day as when uttered; it has lost none of its inherent and divine efficacy, and, therefore, is not dead. It would not be more foolish to talk of God ceasing to be God! "Receive with meekness the engrafted word which is able (has power) to save your souls." "It is the Spirit that quickeneth; the words that I speak unto you, they are spirit, and they are life" (not dead). The word and Spirit are inseparably connected in the great scheme of redemption, so that there is no such figment as "abstract spirit," nor "abstract word." "Being born again, not of corruptible seed, but of incorruptible seed by the word of God, which liveth and abideth forever." The living word of God is co-eternal with God himself. "For the word of God is quick (living, not dead), and powerful (not inert), and sharper (not dull), than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Can that which is dead be a discerner of the thoughts and intents of the heart? Talk not about the word of the Lord being dead. The word of the Lord is not dead, but it is your faith that is dead. The man of genuine faith don't talk so irreverently, not to say blasphemously, of the word of God. Dead and dying creeds and cankered theology have supplanted the word of God.

A. PICKERILL.

RELIGIOUS DISCUSSION.

About the middle of December, Bro. Ellmore came to Aurora and preached some ten days. The subject of one discourse was, "Hell." This "stirred up the people" to the extent that the "pastor" of the Universalist Church sent Bro. E. a challenge, on the common propositions offered by them. Bro. E., by the request of the writer, accepted and gave the matter in my hands. I saw the "pastor" in person and told him that we would furnish them work for a few days. I requested him to furnish their ablest man, as we only wanted one debate in Aurora to "settle the hash" with Universalism. To this he very meekly acquiesced and named Rev. S. P. Carlton as their champion. I then opened correspondence with Bro. Wm. Holt, of Indianapolis, which led to his acceptance of the debate on our part.

The preliminaries being all arranged, and Feb. 17 set as the time for the contest, we waited for the time which rolled around, and with it Holt and Carlton, in fine "trim" for the work. The debate was continued five evenings, two and a half hours each session. The disputants were greeted with a fine audience in the opera-house, where the debate was held.

Bro. Holt opened the discussion by affirming on this proposition, "Do the Scriptures teach that those who die in willful disobedience to the gospel of Christ will suffer endless punishment?" He clearly defined his proposition and stated, distinctly, that he affirmed nothing about infants, idiots or heathen, but the willfully disobedient. His opening speech was a masterly effort, presenting arguments that were entirely new to the people of Aurora, and also to Dr. Carlton, as was seen by his inability to answer them; many of them were not even referred by the Doctor. Many were the fears expressed by our brethren as to Bro. Holt's ability to meet the world-renowned Carlton. But, after the first speech, all fears were removed, and the Doctor was aroused to the fact that he had a foeman worthy of his steel, and that there was work to be done.

After Bro. Holt had closed his first speech all eyes were turned to Mr. Carlton. He came forward to his work at first as if he felt that he was master of the situation. But when he came to grapple with Bro. Holt's arguments he seemed to be lost. He seemed to wish that he could work miracles, that he might be able to answer them, but he could not, hence some of the arguments were only partially stated by him, and swept away by one assertion, "What has that to do with endless punishment?" He done his best, no doubt, and, upon the whole, I suppose the best that could be done for his cause.

Bro. Holt came forward in reply with such force and power that before he had concluded his speech Mr. Carlton was an object of pity to very many. Bro. Holt's hard arguments and sharp hits came with such force with his clear, ringing voice in this speech as to excite the admiration of all, as was clearly indicated by the hearty applause given by the audience.

Mr. Carlton opened his reply by telling the audience to bring shingles to the next session to clap over their friends in endless punishment. He was evidently confused in his speech, and left his friends wishing he had made a better impression the first session. By this time he had fully tested his opponent's strength. After the first session the prominent characteristics of his work was his sly evasions. Bro. Holt showed this plainly to the audience, that he was not meeting the issues, and repeatedly challenged him to meet him on the issues, and quit his evasions, but all to no purpose.

His next resort was to the Greek readings, supposing that he would have an easy time in this. But Bro. Holt soon convinced him that he was perfectly at home in this work, and would as soon fight it out on that line as any, and he had the books to verify his renderings. Mr. Carlton then resorted to definitions. But here he was met by a master of definitions. Foiled in every turning, he seemed to be perfectly at sea, where he was kept until the close of the debate. The richest part of the debate was when Mr. Carlton was affirming "the final holiness and happiness of all mankind." There were no evasions on the part of Bro. Holt, but he followed him so closely, and answered his arguments so thoroughly, that many of the arguments were never mentioned again. Well, I can not tell near all. The debate must be heard to be appreciated. Many said that it was the ablest debate ever held in Southeastern Indiana. Our brethren are in ecstasies. I had no idea that there was as thorough a man living as Bro. Holt is. He knows Universalism as well as they do. He treats his opponent fair and courteous, but is extremely hard on his doctrine. His articulation is of the best. His emphases are at times like claps of thunder. His language is pure and free from slang. His temper may be fiery, but he has full control of it. He is pleasant and agreeable all the time. As a debater, he stands without a peer, in my estimation. He will make friends for our cause wherever he goes. Bro. Holt is forty years old, and, I think, *loves* to debate. When he is warmed up in debate he seems to be on wires. He has the happy faculty of getting the audience on his side whether they want to be or not.

Mr. Carlton is a fine looking man, sixty-three years of age. He says that he is the hero of thirty-five bloodless battles. He has a pleasant address, is as sly as a fox, and as full of fight as he can be. He enjoys the reputation of being the ablest man in their ranks west of the Alleghenies. He is a scholar of some note, and his defeat is the defeat of Universalism.

OBSERVATIONS.

Bro. Marshall, of Chesterville, was present during the entire debate. He said: "It is the best thing I ever heard." An eminent physician said of Bro. Holt: "He is the fairest, squarest and best debater I ever saw." An eminent official said: "If Dr. Carlton heretofore has never found his match, he has a foeman worthy of his steel this time."

Bro. Land, of Harrison, O., was present two evenings, and gushed in the following manner, embracing Bro. Holt: "Why, God bless you, Bro. Holt, I did not know that there was such a man living. May you live a thousand years."

Hon. Richard Gregg was our president and moderator. He started into the debate a disbeliever in endless punishment. He came out a believer. I heard others, whose names I can not call to mind now, say: "There can be no two opinions of the debate. Holt has it all his own way."

Bro. Holt came. "He saw, and conquered." This was the severest drubbing the Universalist phase of infidelity ever had in Southeastern Indiana. It matters not who may give the challenge, brethren, send for Bro. Holt. He can sift it to perfection.

H. B. SHERMAN.

A correspondent, who "was born and raised a Presbyterian," and who has "seen a great many babies 'dedicated,'" and who, moreover, is "well posted in the process," is considerably agitated over the "dedication" of a church which took place "at Hebron, Ind." He wants to know if our brethren at Hebron sprinkle, or pour, or immerse when they dedicate. There is nothing said in the New Testament, or in profane history contemporaneous with the New Testament, about dedicating meeting-houses.

TO CIRCUIT-RIDER.

NO. I.

Dear Brother:

In my last I promised at my earliest convenience to write you relative to the union of the people of God. I showed you in the light of God's word how your wife and children could commune with you. I now propose to write a few articles on "Christian Union," and by the same authority show you how all Christians could unite. I shall not ask you nor any other denomination to sacrifice any truth. It is owing to the absence of truth that the religious denominations thus far have failed to unite. We must have truth and fraternal feeling to effect this *great work*.

In the first place, I may say that I do not propose to write as a sectarian bigot, but am simply actuated by a "love for truth." You have taken the position that the Baptist Church is not the Church of Christ, therefore you can not unite with me. If you can prove by the Bible that I am not in the true Church I shall not ask you to unite with us. Just here I feel very much like introducing a new subject, and writing another article on the true church, but I must forego the pleasure and follow my theme. I would say, however, that I am not prepared to admit that I am in the wrong Church. I must have more time to weigh your arguments. I shall re-read them, and see if they comport with the word of God. If the Bible takes my name from me, *let it go!*

It is, I presume, apparent to us all that a sectarian bigot is not prepared to write a practical work against sectarianism. We have liberal-minded partisans attempting, for a time, to throw off the party-yoke for a given purpose, but resuming it in all other duties and relations. It never aimed to heal, but simply to modify or to effect a cessation of hostilities. We have read a great many tracts and newspaper articles on this subject; but with few exceptions they have been written by religious factionists, and, of course, were painted with sectarian brushes. We could not expect a rum seller to write out a valuable treatise in favor of prohibition. Would it not be quite as unreasonable to expect a sectarian to write out a cure for denominationalism while he upholds it and continues in its practice?

The subject is one of unmeasured magnitude, and of vast importance to the human family. The Church shapes society by giving tone and character to it. Our actions and habits largely depend upon religious instruction. When the Church leaves the paths of truth and justice, society has lost its balance-wheel, and is driven madly on in corruption by the very power that should have controlled and quieted its forces. The religious world is now moving in a channel which weakens and trammels Christianity, like the soldier who is cumbered with an unwieldy and ill-tempered armor. "The people of God should rise up in their strength and dignity," and throw off the sectarian armor and put on the whole armor of God. We are fully convinced that a crisis has now been reached in the religious history of the world, which demands the searching and unflinching application of the light which is evolved by earnest investigation.

There is and ever must be, as the heart and mind of Christendom expand, a growing feeling of opposition to sectarian bigotry. "The broad traits of an elevated humanity excite in the minds of thinking men an abhorrence of the evil against which we speak." Its utter destitution of all magnanimity, its petty jealousies, and the contemptible tricks into which its votaries are betrayed, must, as the world advances, excite aversion. The great reform movements of the day have given a more practical phase to Christianity. The discovery of new and broader planes upon which a common brotherhood can stand, with all the genial impulses of the age, must deepen and intensify this feeling.

We are led to believe that thousands of honest men and women would do much to remove this evil if they understood its nature, and knew where to strike a blow. We propose, therefore, to attempt to define and describe the evil of sectarianism.

Some think order and zeal to propagate certain sentiments is sectarianism. This is certainly a mistake. Whatever an honest man conceives to be true he feels duty bound to "impress it upon his fellows." This feeling is not only harmless, but virtuous and praiseworthy. If a man has a clearer conception of any science than others have, he is supremely selfish—he is a misanthrope if he feels no impulse to bless humanity with his light. "Religion is the culmination of all science," and its principles the pole star of human destiny. All who possess a true Christian spirit must feel an impulse to impress his purest and best thoughts upon the minds of the people. "Not to do this would be strange depravity." But we should remember that the propagandist is to be actuated by a love for truth and not for his creed. The paramount object of his zeal should be to win souls to Christ and not to his party. Thus, you see, a zeal to propagate truth is not sectarianism, but is a most "exalted virtue."

A regard for preconceived opinions, which were adopted on honest conviction, may degenerate into dogmatic egotism and finally result in the origination of a sect. Men often adopt new views, and seek to impress them upon the people, but meet with limited success. They soon mix the alloy of selfishness and party zeal with the original love of truth, and soon decide that those who do not adopt their views shall be excommunicated. At this point, and nowhere else, does sectarianism begin. Other steps may have led to it, but this last step of separation from the brotherhood is where the wrong is committed. "Unbalanced zeal" and bigotry are wrong, but they do not constitute sectarianism until they lead to an actual separation from the body.

Leaving a sect is not sectarianism, but is a duty which God enjoins upon us in order to put away the evils of division. Paul said to the Corinthian Church, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." You see, my brother, those who take a stand against the division of the people of the Lord, stand where Paul stood. If a man belongs to the Presbyterian sect, and would leave it, such secession would not be sectarianism; because he has not separated from the *true Church*, but from a party, in order to take his position in the Church of Christ. A person can be a member of Christ's Church and not be a member of the Presbyterian Church; therefore, the Presbyterian Church is not the Church of Christ. The same logic tells us that no one of the sects, nor all of them combined, would constitute the Church of Christ. You may be ready at this point to inquire what shall we do with the diversity of opinions that exists among the people of God. We do not propose to interfere with the opinions of the people—let them enjoy their opinions. We can have the same faith and differ at the same time in opinion. Why? Because faith and opinion are not one and the same thing. Paul says, "Faith is the substance of things hoped for and the evidence of things not seen." Can we say that opinion is the substance of things hoped for, etc.? Certainly not. The same apostle said to the Romans, "Your faith is spoken of throughout the whole world." Did he mean by this that their opinions were spoken of throughout the whole world? No. Webster says that opinion is "the judgment which the mind forms of any proposition, statement, theory, or event, the truth or falsehood of which is supported by a degree of evidence that renders it probable, but does not produce absolute knowledge or certainty." The same author says faith is "belief; the assent of the mind to the truth of what is declared by another." It is very clear that in the latter we have faith based upon positive testimony, while in the former we have not. Do Christians say that it is their opinion that Jesus Christ is the Savior of the world? No; it is a matter of faith. The Christian's faith is based upon the testimony of the inspired writers. Faith does not produce testimony, but testimony produces faith. Positive testimony never produced an opinion.

Allow us to illustrate this opinion. Suppose that A, in the presence of twelve witnesses, kills B, and they testify to the fact before a court and jury, dare they (the jury) say that it is simply their opinion that A killed B? No; it is a matter of faith. The testimony of the witnesses is their evidence in the case. Neither can we say that it is our opinion that Jesus is our crucified, buried, risen and exalted Savior. We believe upon the testimony of the twelve apostles, in connection with hundreds of others, that Jesus is the Savior of a lost and a ruined world, and that he has been constituted "both Lord and Christ."

Such is the distinction between faith and opinion. Holding to different opinions, and styles, and modes of worship is not sectarianism, provided we do not separate from our brethren in consequence of such differences. If one should prefer to pray standing, why should he exclude his brother who desires to pray kneeling? If one believes the Arminian doctrine why should he exclude his brother who believes in the Calvinistic doctrine? Does our salvation turn upon Calvinism or Arminianism? No, it turns upon Christ. All these differences are involuntary and harmless unless bigotry, envy and wild enthusiasm set in and control the madness of the hour, and one refuses to tolerate the other, and seeks to drive him out of the fold. Thus, you see, a sect is organized on the difference between them. Whenever this course is pursued the sin of sectarianism begins.

There is much talk about a sectarian spirit, as if Christians might belong to a sect and not be guilty of sectarianism because of a friendly feeling. If a man is a Lutheran, is it not proof that he is either such in spirit, or is dishonest? Upon the same principle a man might as well plead that he is not a thief in spirit, while continually committing theft, as for one who belongs to and upholds a sect, to deny that he is a sectarian.

At this point, perhaps, it would be well to notice the Church at Jerusalem. Soon after the day of Pentecost, there were between three and four thousand Christians in this Church. They had no creed or written compact by which they were controlled, but were all united together so closely that it is said they were of one heart and of one soul. If some of the modern divines had been there they would have doubtless interfered with this union movement by saying, "Peter, you are a little too fast; it will never do to put these three thousand, with their diversity of opinions, into one organization." These discordant elements must be accommodated with written creeds. Peter would have been invited to defer the organization until after conference, or until the synod would convene, and then the different organizations can be fully recognized. Do you not see, my brother, how modern preachers would have dealt with a united Church, if it had been handed over to them? Notice the circumstances under which the Jerusalem Church was organized. The apostles all co-operated with each other in establishing this Church. Such a meeting would now be called a union meeting, or Moody and Sankey meeting. I once knew all the preachers in a certain town in the State of Maryland to conduct a union meeting. All parties agreed that the converts should not be influenced in the least as to what church they should join, but they were to make their own choice. Everything moved along as peacefully as a calm summer's day—all were elated over the hundreds that were converted. But when they were about to close up the meeting some of the preachers became suspicious that they were not getting their share of the spoils, therefore they violated the contract by making an effort to capture what they conceived to be just and right. This resulted in a war among the preachers. Many of the converts became discouraged and went back to the world. Did you ever read in the New Testament of the apostles entering into an agreement about dividing their converts? Did they divide the five thousand? No; from the simple fact that they had only one place prepared for them, namely, the Church of Christ. But some say that these different churches are branches of the true Church. I do not propose to discuss the branch question in this article, as I expect to notice it in a future essay. For the present suffice it to say that the Church itself should be preferred before its branches. When men unite with the so-called branches, they are thus committed to a party, love for the cause of Christ wanes and party zeal takes its place. Each of these parties dissect a portion of the Church, each taking the fragment which suits him best. Where now, I would ask, is that Church which was of one heart and one soul? It is rent into a thousand fragments, and nothing but the din of strife is heard.

Be it remembered, that the picture which we have drawn of what sectarianism would have done with the Jerusalem Church has been in reality repeated a thousand times during the last century. We see the principles of the different sects practically demonstrated in every city, town and village in the land—demonstrated, too, in defiance of the Bible precept and apostolic example. If this would have been sectarianism in Jerusalem eighteen hundred years ago, it is sectarianism in Philadelphia or Pittsburg to-day. Time and place will not alter the principle. If it would have been wrong to have built a sectarian church under the influence of the morning light of Christianity, how much greater the crime of doing this same satanic work under the noontide effulgence of this "riper gospel day?"

May God grant us grace and wisdom to bring this subject to a successful issue.

Yours for a united Church,

BAPTIST.

FAITH.

NO. I.

Man, according to Paul, is a sort of triune being, composed of "spirit, and soul, and body." (1 Thess. v. 23.) "What man knoweth the things of a man save the spirit of man which is in him." (1 Cor. ii. 11.) This inner man—the spirit—is the knowing part of man. It has two kinds of knowledge—subjective and objective. The subjective is found in consciousness, the objective is obtained through the use of the five senses—seeing, hearing, feeling, tasting and smelling. To these we may add another kind, called intuition, used in the perception of axiomatic truths, cause and effect, and logical conclusions, and in the expectancy of a recurrence of natural phenomena, as the rising of the sun, the coming of the seasons, and the death of ourselves and friends.

Strictly speaking, no one of these is faith. Faith is the belief of testimony, "No testimony, no faith." Who can believe in God, that never heard of God? Whoever believed in Christ, that never heard of Christ? "Faith cometh by hearing, and hearing by the word of God." (Rom. x. 17.) To the foregoing acts of the inner man, or spirit, we may add opinion and imagination. We have now, in the order of strength, imagination, opinion, intuition, consciousness, faith, objective knowledge. Some men's religion consists chiefly of imagination, some of opinion, some of intuition, and some of consciousness. Although each of these may have a proper place in religion, and no doubt has, still, for our information, edification and comfort, we have rather to do with the last two, now termed faith and knowledge. Knowledge for witnesses; faith for their testimony. Knowledge, in this use of the word, alone pertains to facts. Facts mean things done. God's revelation of himself, and of his will, is based on facts. The knowledge of facts comes through the senses. Every sense, except perhaps smelling, has been laden with the facts of God. Witnesses *tasted* the wine at Cana, and the miraculous loaves and fishes. Witnesses *handled* the word of life, and doubting Thomas could have *felt* the wounds of His hands and side. Witnesses heard him "talk by the way," and speak of "things pertaining to the kingdom of God," heard "a voice from the excellent glory," and Lazarus called from the grave, etc. Witnesses *saw* him after he rose, and Paul, a chief witness, *saw* him in the shining habiliments of a glorified body. Such persons, so far as knowledge of facts is concerned, must be good witnesses. The order is: Facts, knowledge, testimony, faith.

J. H. DODD.

(Continued.)

GOOD TALK.

Dear Bro. Rice:

I am truly glad that I proposed to do what I can for the introduction of the REVIEW in those two neighborhoods (stated in a former letter) before I saw the noble offer and strong appeal of our dear brother, A. Ellmore. It seems strange that such an appeal as that should fail to arouse any one who can take the REVIEW, or induce any one who is able to take it, or to send it to some brother or friend who is not able, or if able, to send it to him long enough to inspire a love for it, so he may then soon be a regular subscriber.

The REVIEW is all the paper I and family read. I will be one of any number who will this year send the REVIEW to four leading brethren in neighborhoods where the REVIEW is not taken, for three months. There are many congregations and neighborhoods where it is not yet introduced, and where, although the people are poor, many could be saved and educated to take the REVIEW regular, if we had only one preacher to each county who would do even one-fourth the work that Bro. Ellmore is doing.

I am so greatly encouraged by the many good deeds and words of the brotherhood at home and abroad, and the success of the lamented Bro. Franklin and Bro. Ellmore, Bro. Drennan, and others, that I am resolved to do more this year than I ever did in the way of preaching and the circulation of the greatest weekly paper-preacher—the REVIEW—in the world.

By the aid of those already reported for notice in the REVIEW, and $5 since sent by Bro. John Gilstrap, Beck's Mills, Washington County, Indiana, and the firm belief that a sufficiency will still be given to support us, I aim to give myself wholly to the work of an evangelist. I have already engaged in three protracted meetings this year, two of which were a fine success every way.

With kindest regards,

ELIJAH WHITE.

INSPIRATION OF THE BIBLE.

(CONTINUED.)

In our former article, we learned that those who reject the God of the Bible, profess to believe in an imaginary god, denominated the god of nature. In the second place, that it is natural for man to worship something as god. Third, that in nature, as well as in grace, there are certain unbending laws for the punishment of the violators thereof. In this respect, they are beautifully harmonious, and ere we are through, we will learn that the blessed Bible is the only book that fills up the measure of the longings of the human race for a better and happier state of existence. We open the book. It begins with this declaration, "In the beginning God created the heavens and the earth." That is a plain, simple and unvarnished statement. It tells how the heavens and the earth came into existence—God created them. Those who reject the word of God, can't tell where the heavens and the earth came from. Theirs is a circumlocutory course of reasoning, based upon assumptions and presumptions, without any sure and secure foundation. Not so with the believer in God's word. It declares that in the beginning God created the heavens and the earth. He believes that, and is not puzzled as to where the beautiful heavens, which declare the glory of God, and the firmament, which shows his handiwork, came from. God—his Father in heaven—created them.

It is no harder to believe that upon the testimony supporting it, than it is to believe that Alexander the Great conquered the world. The heavens and the earth, with all that pertains to them, are grand realities. We look up to the heavens, and behold the beauty of that curtain which Jehovah hath covered the earth with. Our minds are not troubled as to where it came from; how it came to be there. With us it is simply a matter of faith. God created the heavens. The sun, the moon, the stars, the planets, all the heavenly bodies, with all the laws governing and controlling them, were placed there by the God of the Bible. "But," says one, "science contradicts the Bible." Well, what if it does, may it not be true, and your science false? Any science, or anything else that contradicts the Bible, is science falsely so called. The truth of the matter is simply this: true science and the Bible agree, for truth is always consistent with itself, and the word of God is the embodiment of the truth with respect to creation. It contains the only account of the creation in existence, viz: "In the beginning God created the heavens and the earth." When the beginning was, the Bible does not tell, and just here where the would-be scientists undertake to make the Bible and science disagree. There is no disagreement. The beginning of the creation of God was away back of Jewish and patriarchal ages, so far back that no man can tell the day and date when God from nothing created the heavens and the earth—by the word of his power.

When the beginning was, it is not necessary for us to know, nor is it told; so that they who make the beginning at a certain time, and then proceed by scientific means to knock the props from under their own theory, only demolish an imagination of their own hearts, while the truth of Bible, that in the beginning God created the heavens and earth, remains the same truthful and invulnerable account of creation it ever has been. Let scientific men remember that the bottom facts in science have not yet been reached. Science of our day contradicts the science of a hundred years ago. Then it was a puzzling matter with them as to how the Lord could burn this world up, according to the teachings of the Bible; now it puzzles them to know how it is that the Lord, or some other power, keeps it from being burned up, for they tell us that beneath the crusts of the earth there is one lake of burning lava that breaks forth in volcanic eruptions, etc. Rest assured, that the same power that brought it into existence, will end its existence in the way marked out in the word of God.

A certain infidel said, "Give me the materials, and I will make a world." I seriously doubt whether he would or could with all the materials in the universe at his command. But our God, with no materials, spoke this world into existence. What a wonderful being the God of the Bible is. Let us adore and worship him for his wonderful works and goodness to the children of men. This world in which we live, with everything in and pertaining to it, adapted to the interests of the human race, was created for man. The rich and fertile soil that yields so prolifically of everything necessary to sustain physical life, the seas and mighty rivers, upon which the traffic of the continents is carried to and fro, the towering giants of the forest, of which our homes are constructed, the mines of wealth that are embedded within the bosom of the earth, the inhabitants of land and water, all show the perfection of His plans, who is called the Father of mercies, the Giver of every good and perfect gift.

After the heavens and the earth had been created, and the world peopled and fitted up for the abode of man, the Bible tells us when and how man came into existence. God said, "Let us make man in our own image and likeness." The Son of God was there. "For in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and for him, and without him was nothing made, that was made." God formed man of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul—a being of a double nature—a physical and a spiritual—the one a portion of the earth, the other, a part of the life of God himself, and that is the reason why the inner man is ever looking, longing and searching for better and more exalted enjoyments than this life of turmoil, sickness, sorrow, pain and death affords. The outer or physical man can be satisfied with nature's provisions, which the God of nature has caused her to bring forth; but the Spirit that dwells within this frail tenement of clay can not thus be satisfied. It looks away beyond the now, to the ever and forever—far beyond the limits of time to the unlimited eternity—from this present evil world, "to that land of light and glory, where the spirit knows no care." The existence of man, like the existence of the globe on which he lives, is a reality. It is also true that by the power of his intellectual nature, he is enabled to overcome the beasts of the forest, the mountains that lie in his pathway, as he constructs his roads over which to carry his commerce. His thinking faculties have enabled him to take of the things that God has made, and construct powerful and mighty, aye, almost life-like machines, by which a few men can do the work of thousands.

Every time I see the wonderful iron horse, as he goes puffing and snorting, with the tremendous load attached to him, I think of this wonderful being—man. I am led to ask, Whence came this grand piece of mechanism? The answer is at hand—man made or constructed it out of the materials that God gave him. If man has the power to tame the lightning, and send it with messages of his will; if he can ascend the heavens and name the stars; if he can delve into the bowels of the earth, and bring forth her rich and invaluable treasures, there arises another important question, Where did man come from? Nowhere in nature's field, without the light of revelation, is this problem solved. The great and mighty intellects of earth are puzzled, amazed and lost in the mists and darkness of human reason, without the telescope of faith in God's holy word. The world by wisdom—that is, its own wisdom, knows not God. Human reason never did, it never will, find out the true and living God. Dwarfed and perverted by the power of the Devil, the noble spirit of man is chained to the low and groveling things of earth, so that he worships nature, or the things of nature, rather than the God of nature—the God of the Bible. I open the Bible; it tells me where I came from. God, the Creator of the heavens and the earth, is the Author of my existence. This blessed book answers the great questions as to my origin, condition and destiny. It is true. It meets the cravings and longings of my immortal nature. Oh, my dear brother man, come, and drink in of the pure water of life, and live forever.

To be continued, by your friend and well-wisher,

PHILLIP.

Watch the number of the Paper, and the Number on your yellow slip. If they correspond, your time is out.

Correspondence.

FRENCH BROAD, N. C., Feb. 8, '79.

Dear Brethren:

While I am resting to-day, I will give you a "few thoughts at random strung." I am now preaching in Western North Carolina. The prospects for permanent good were never more encouraging. The necessity, of course, is for more attention given to the work —preaching the word. I occasionally read the good old REVIEW. I greatly admire it. Plain, simple gospel is its motto, and long may it live to promulgate the "unsearchable riches of Christ." The great distinctive principles of the reformation have ever been plead by it with a zeal that should commend it to the great community of our heavenly Father. In attempting to progress with the age in which we live, I fear many things have been introduced and promulgated by some of our brethren that savor much of "the mysticisms of the age," for which this chapter of time is so remarkable. But "let us go on to perfection," argues the enthusiastic progressionist. Yes, that is indispensably necessary in its place. Many of us are yet "babes in Christ," therefore we need the sincere milk of the word, the plain, simple, unadulterated, undiminished gospel, that we may "grow in grace and in the knowledge of our Lord Jesus Christ." This brings an unending necessity of expostulating upon the "principles of the doctrine of Christ." But a better argument still: There are many persons yet that are ignorant of the reformation we plead. The religious journals of the day are certainly at fault in this particular; at least one-half of the matter published is not only superfluous, but simply useless. A report of a missionary convention, stating that in obedience to the call of the brotherhood, at a certain place, the Disciples met in general convention, etc. Then comes a statement concerning contributions made by a certain congregation, etc. Would it not be better to devote this space to preaching the word, showing some poor mortal how to escape eternal condemnation? Sowing the incorruptible seed is first our duty; second, when sprung up, cultivate until it is able to withstand the storm. We should ever remember that our plea is the UNION OF CHRISTIANS, and the conversion of the world. In order to do this we must show *union at home; i. e.*, among those that build upon the one foundation, "the apostles and prophets," of which Jesus is the chief corner-stone. The work is progressing. Yet we might do more. There are many perishing for want of the gospel. Let us be more energetic. Those that preach the word orally could do more; those that publish "our valuable journals could preach Jesus and him crucified for man's sins;" and the way for a sinner's escape is by faith and obedience, letting this incessant controversy end. Let us remember that after Jesus had conquered death, hell and the grave, having assumed all authority in heaven and earth, he appeared to his chosen ambassadors and said, "Go ye therefore, and teach all nations, baptizing them in the name of Father, Son, and Holy Spirit." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." Repentance and remissions of sins preached in his name among all nations, beginning at Jerusalem.

My brother, did you ever think much about that little monosyllable Go? On that simple word hangs the destiny of millions of dying mortals. "We, the embassadors for Christ!" Do you realize the power of this word? Will you obey the injunctions? Are you laboring under this commission? Are you ready for the storms? Then let the words of Jesus ring in thunder tones in our ears, Go and preach the gospel. Let us make one unanimous effort this year for the promulgation and establishment of our Master's cause, that we may point to this year as one of extraordinary prosperity to the cause we love. May the day soon come when the kingdom of Jesus shall overcome all others and prevail over all antagonists, "when knowledge shall cover the earth." Remember our charge, "Preach the word," and the victory is ours.

Fraternally, A. S. JOHNSON.

LAKE CITY, Ill., Feb. 12, '79.

Editors A. C. Review:

DEAR BRETHREN: — Please allow space in your most excellent paper for a few lines which may be of some little interest to the many readers of your unflinching, but ever reliable, paper. I wish to state the condition, if possible, of the small, but very zealous, congregation which meets at this place. First: I will say we have no house of worship. The sects have united against us, closed the doors of the school-house, and we were compelled to seek shelter in the depot, and by permission of our beloved Bro. Seebree, who is agent, we were heartily received, and where we have continued to meet every Lord's day since, when possible. This transpired Nov. 1, 1878, while our beloved Bro. Lindsley was holding a series of meetings for us. Very truly can we say the time has come when men will not endure sound doctrine. We praise our Bro. L. for his stability and firmness in proclaiming the primitive gospel. May his life be long spared to do service in proclaiming the gospel which is the power of God unto salvation to every one that believes it. We number about thirty-five. We have one elder and two deacons who stand firm and unflinching at their posts, and have no compromise to make with sectarianism. We are now, with two other congregations, trying to raise means to procure the services of our venerable Bro. J. W. Perkins for one year.

May God help the brotherhood to be wide awake to the cause of our blessed Master; work, toil and pray for the advancement of his cause and kingdom here on earth, that when He who reigns over the universe shall come he may find faith on the earth, and men who are contending earnestly for the faith once delivered to the saints. May God help us all to be more watchful and prayerful, that we enter not into temptation, is my prayer.

L. H. HUGHES.

LETTER FROM TEXAS.

Brethren Rowe & Rice:

As the time for renewing my subscription, as well as that of some others, is at hand, I will endeavor to throw in my little "mite" of news, etc., hoping the same may prove to others, what the writings of many of my brethren have proven to myself—a message setting forth an interest in our one glorious cause, as seen and read in the life and labors of our adorable Redeemer, and taught by the Holy Spirit through inspired men. Bro. Rowe will remember having found me in Sullivan, Ill., in October, 1873, when on a preaching tour to that place. I was then an humble denizen of said town. In October, 1876, I removed, with my family, to Johnson County, Texas, where I have since resided, and in the providence of God expect to spend the remainder of my mortal life.

For the information of brethren elsewhere, I will say that the cause of truth has a number of faithful proclaimers and defenders in this part of the State, and yet there is room and work for many more. I will also say that during a residence of over two years in Texas, I have yet to meet the first preacher of ours afflicted with the organ or progressive mania, while, on the other hand, I find their teaching sound and thorough. The various sects, such as Baptists, Methodists and Presbyterians, are represented here, and in some localities with respectable numbers.

Our Lord's day worship here, compared with New Testament example, is seriously at fault. This defect grows out, mainly, of a want of houses to worship in—a want usually met with in new countries. Many of us have to accept one Lord's day meeting per month, as the houses we have usually serve three or four different orders. These little monthly rations render us in that respect purely sectarian, and is a source of serious embarrassment to the preacher who stands up for the maintenance of the ancient order of things. But we expect a better day to dawn on us in the near future, as the country is yet comparatively new, though making rapid strides in the general improvement of the age. So far as I am able to judge of my own personal knowledge, the people here are disposed to respect those who proclaim a pure gospel. In fact, so far as my own labors in word and doctrine are concerned, I never addressed more attentive or respectful audiences in Illinois, than those I have spoken to here. I can truthfully say that in preaching usually two discourses each Lord's day, for a period of two years, there has not at any time or place arisen any disturbance deserving special attention. This much I have felt constrained to bear testimony to, in behalf of Texas society, a thing so much feared by the stranger, who is a lover of good order and society. Being desirous of supporting my family upon a farm, and, in order to do so, finding it necessary to make a constant hand myself, I have not been able to devote but little time, save Lord's days, in the dissemination of gospel truth. My membership is with the brethren at Caddo Grove Seminary, Johnson County, where we have one Lord's day in each month. During the past year I have immersed eight persons at that place, and we have received in said time as many more on commendation, without any extended effort or assistance from abroad, and this I regard as of more real worth or good to the cause than if a much greater number had been brought in through undue excitement. To our preaching brethren, who think they can serve the Lord acceptably without a "pastorate," supported by a few thousand (dollars), we extend an inviting hand, actuated by a warm heart, and say to them, "come over and help us."

We have, indeed, a rich and beautiful land, yielding to the industrious tiller an abundant support and much to spare, and more than this, we have a mild and salubrious climate, that insures to him the enjoyment of the fruits of his labors.

And now, in conclusion, permit me to join the noble band who, by their published expressions, have so truthfully borne testimony to the greatness and goodness of our beloved, but departed brother, Benjamin Franklin. I am aware that after Brethren Rice, Rowe, Headington, Treat, and others, have so ably and faithfully portrayed the characteristics that made Bro. F. the man that he was, that any effort on my part in that direction would be futile, hence I shall not attempt it. But I do wish to say to the dear brethren that I loved Bro. Franklin; I loved him more, I am sure, than I did any other man I never saw; I loved him for his work sake. And right here I will say that the effects produced upon my mind by the sad intelligence that conveyed to me the fact that Benjamin Franklin was dead, gave me spiritual strength and encouragement, inasmuch as I was made to realize my love for a truly good man, who had never placed me under obligations to revere or love him, save and except by that noble paragon of Christian virtues that made him so prominent while he lived, and the power of which must continue to be felt while his peaceful dust awaits the summons that shall call it forth to be clad in immortality, in the sweet over there.

It is true, that with all that has been said and written of Bro. F., none have been able to compute his great worth to the Church while living, on the one hand, or the loss the Church has, on the other hand, sustained in his death. But, brethren, while this is true, let us not grow despondent, as I fear some may have done, and permit our faith in our "Distinctive Plea" to grow any the weaker, because Bro. F. is dead. If, as is truly the case, a noble veteran of the cross has fallen, with his face to the enemy, let us, whose lives are spared, be by his life-long example stimulated to a more vigorous warfare against the common enemy, and in defense of those principles so long held up, taught and defended by him, and as a dying testimony left with us in his so-called twelve articles.

With Bro. Rice still at his post, who has recently given us a number of articles so much in harmony with those of the departed editor, and with Bro. John F. Rowe, who has for years graced the columns of the REVIEW with the rich effusions of his fertile brain, who, by his thorough gospel teaching, has endeared him in the affections of the great brotherhood, and further as editor, assisted by Creath, Treat, and a host of other good and true brethren, the success of the AMERICAN CHRISTIAN REVIEW is, in my humble judgment, insured beyond the shadow of a doubt.

But, brethren, remember that our Bro. Rowe has appealed to us for our assistance, and that the cause of which he, by virtue of his position, is a public exponent, is our common cause; that if Bro. Rowe fails, if the REVIEW fails, we suffer loss. Pledging the good, old REVIEW, who has been a regular visitor to my house for near thirteen years, my hearty support, under its present management, and so long as it gives forth no uncertain sound, I say, go on, brethren, in the course so long pursued by Bro. Franklin, because that course is right. Bro. Franklin was a man. No man is perfect, therefore if, in some things he erred, why magnify those errors? I believe, all things considered, he was as free from error as any man that lives. The life that he has set before us, aglow with heavenly luster, will forever embalm his memory in the hearts of the good and merciful, though designing men may despoil the sacredness and solemnity of his grave, in an effort to array Franklin dead *versus* Franklin living.

A desire to lend a helping hand to the REVIEW has called this forth. May God, in his mercy, preserve and continue you and Bro. Rowe in labors useful to the cause, and, at last, gather you home to rest with all the faithful in Christ, is the prayer of your humble brother and friend,

L. P. PHILLIPS.

CADDO GROVE, Tex., Jan. 27, 1879.

A SUDDEN DEATH.

There is something terrible in the thought of having our friends stricken down at our side, without a parting word of endearment or consolation—one moment at our side in the flush of vigorous life, cheering our hearts with their loving sympathy; the next at our feet, pale with death, deaf to our cries and heedless of our tears. Every excessively fat person is in instant danger of such a death. Seven-tenths of the victims of obesity die of heart disease or apoplexy. Allan's Anti-Fat, the only remedy for obesity, reduces the weight by regulating the digestion and assimilation of the food. It is perfectly harmless, and its use will insure, in every instance, a reduction of weight from two to five pounds a week.

A WONDERFUL DISCOVERY!

CARBOLINE

A Deodorized Extract of Petroleum.

The Only Article that Will Restore Hair on Bald Heads.

What the World Has Been Wanting for Centuries.

The greatest discovery of our day, so far as a large portion of humanity is concerned, is CARBOLINE, an article prepared from petroleum, and which effects a complete and radical cure in case of baldness, or where the hair, or whiskers, from any cause, has become thin and tends to fall out. It is also a speedy restorative, and while its use secures a luxuriant growth of hair it also brings back the natural color, and gives the most complete satisfaction in the using. The falling out of the hair, the accumulations of dandruff, and the premature change in color, are all evidences of a diseased condition of the scalp and the glands which nourish the hair. To arrest these causes the article used must possess medical as well as chemical virtues, and the change must begin under the scalp to be of permanent and lasting benefit. Such an article is CARBOLINE, and like many other valuable discoveries it is found to consist of elements almost in their natural state. Petroleum oil is the article which is made to work such extraordinary results; but it is after it has been chemically treated and completely deodorized that it is in proper condition for the toilet. It was in far-off Russia that the effect of petroleum upon the hair was first observed. A Government officer having noticed that a partially bald-headed servant of his, when trimming the lamps, had a habit of wiping his oil-besmeared hands in his scanty locks, and the result was in a few months a much finer head of black glossy hair than he ever had before. The oil was tried on horses and their hair had lost their hair from the cattle plague, and the results were as rapid as they were marvelous. The manes and even tails of horses, which had fallen out, were completely restored in a few weeks. These experiments were heralded to the world, but the knowledge was practically useless to the premature bald and gray, as no one in civilized society could tolerate the use of refined petroleum as a dressing for the hair. But the skill of one of our chemists has overcome the difficulty, and by a process known only to himself, he has, after very elaborate and costly experiments, succeeded in deodorizing refined petroleum, which renders it susceptible of being handled as daintily as the famous *eau de cologne*. The experiments with the deodorized liquid on the human hair were attended with the most astonishing results. A few applications, where the hair is thin and falling, gave remarkable tone and vigor to the scalp and hair. Every particle of dandruff disappears on the first or second dressing, and the liquid, so searching in its nature, seems to penetrate to the roots at once, and set up a radical change from the start. It is well known that the most beautiful colors are made from petroleum, and, by some mysterious operation of nature, the use of this article gradually imparts a beautiful light-brown color to the hair, which, by continued use, deepens to a black. The color remains permanent for an indefinite length of time, and it is no exaggeration that the most intimate friends can scarcely detect its progress. In a word, it is the most wonderful discovery of the age, and well calculated to make the prematurely bald and gray rejoice.

We advise our readers to give it a trial, feeling satisfied that one application will convince them of its wonderful effects.—*Pittsburg Commercial of Oct. 27, 1877.*

The article is telling its own story in the hands of thousands who are using it with the most gratifying and encouraging results:

W. H. BARNES & CO., Fifth Avenue Pharmacy, says: "It affords us pleasure to add our names to your already long list of testimonials in favor of the valuable Hair Restorer, 'Carboline.' We have sold preparations for the growth of the hair for years past, but have never had one to sell as well or give such universal satisfaction. We have sold quarts of 'Carboline' with the greatest care, and find it constantly selling, whereas before this it was only a general health. We therefore recommend it with confidence to our friends and the public."

Mr GUSTAVUS F. HALL, of the Oates Opera Troupe, writes: "After six weeks' use am convinced, as are also my comrades, that 'Carboline' has a value in producing a wonderful growth of hair where I had none for years."

N. MCCARREN, Druggist, Pittsburg, Pa., says: "The good effects from the use of 'Carboline' are brought to my notice every day, and I can, at a moment's notice, justify me in recommending it to my most intimate friends."

C. H. SMITH, of the Jennie Hight Combination, writes: "After using your 'Carboline' three weeks am convinced that bald heads will be 're-haired.' It is simply wonderful in my case."

CARBOLINE

Is now presented to the public without fear of contradiction as the best Restorative and Beautifier of the Hair the world has ever produced.

Price, ONE DOLLAR per Bottle.

KENNEDY & CO., Pittsburg, Pa.,

Sole Agents for the United States, the Canadas, and Great Britain.

Sold by All Druggists, Wholesale and Retail, throughout the United States.

60 *Chromo and Perfumed Cards, no 2 alike. Name in Gold and Jet, 10c. Clinton Bros., Clintonville, Ct.*

1879. 1879. 1879.

NEW PRICES FOR THE NEW YEAR!

See Our Reduced Prices of THE CHRISTIAN BIBLE LESSONS INTERNATIONAL SERIES.

The most popular, thorough and comprehensive of the International Bible Lessons published. Their popularity and circulation increase with each issue.

TERMS IN ADVANCE.

10 copies to one address, one year	$1 20
25 " " "	2 80
50 " " "	5 60
100 " " "	9 00

If one month's lessons are ordered at a time, the rates will be (cash with the order, as follows:

10 copies	15
25 "	30
50 "	55
100 "	1 00

Specimen copies free. Address

CENTRAL BOOK CONCERN,

CINCINNATI, OHIO, AND OSKALOOSA, IOWA.

Educational.

EMINENCE COLLEGE, FOR MALES AND FEMALES

Is delightfully located on the L., C. & L. R. R., forty miles from Louisville, in the midst of a cultivated and moral community, and affords rare advantages to persons having children or wards to educate.

TERMS:

Boarding, with washing, light and fuel, *twenty weeks*	$ 75 00
Tuition in the College Department, *twenty weeks*	25 00
Tuition in the Preparatory Department, *twenty weeks*	20 00
Contingent Fee, *twenty weeks*	2 00
Music on Piano, with use of Instrument, *twenty weeks*	30 00
Music on Guitar or Violin, *twenty weeks*	30 00
French and German, *twenty weeks*, each	12 00
Painting in Oil, *for course*	25 00
Painting, India Ink, *for course*	25 00
Painting—Italian, Grecian and Oriental, each, *for course*	15 00
Painting, Water Colors, *for course*	20 00
Drawing, " " "	15 00
Embroidery, *for ty-eight lessons*	10 00
Wax work, *for course*	6 00

Pupils who board from Monday till Friday will be charged 3 00

The expenses of each term must be paid invariably in advance. Eight per cent. will be added to all bills not settled until the close of the term. Pupils admitted at any time.

The daughters of all regular preachers, and of widows of limited means, will be received at a discount of fifteen per cent. off the board and tuition fee.

Young men preparing for the ministry are admitted free of tuition.

The twenty-third session begins Sept. 2.

For Catalogues, containing Course of Study and the Address of R. T. Mathews on "A Plea for Intellectual Culture," address

W. S. GILTNER, Eminence, Ky.

Butler University

The next term of this Institution will open on

MONDAY, JUNE 6, 1879.

Unsurpassed facilities for cheap boarding and thorough instruction. Tuition free. Both sexes admitted. For Catalogue address

C. E. HOLLENBECK, Sec., or
O. A. BURGESS, Pres. Irvington, Ind.

CINCINNATI CONSERVATORY of MUSIC,

NO. 71 WEST EIGHTH STREET.

The Cincinnati Conservatory is planned after the Conservatory of Stuttgart, Germany, and has been in successful operation for ten years.

The well-known artistic success of the Cincinnati Conservatory of Music, acknowledged in expressions of highest praise by CARL SCHURZ, THEODORE THOMAS and MARIE ROZE, is the best proof of the superior advantages offered in every department of the Institution.

Instruction is given in the Cincinnati Conservatory to classes of from two to three pupils.

The CONSERVATORY IS OPEN DURING THE ENTIRE YEAR, and pupils can enter at any time.

BRANCHES TAUGHT.

Vocal Music, Piano, Organ, Parlor Organ, Violin, Violincello and Guitar, Theory and Science of Music, Elocution, and the Italian Language.

Miss CLARA BAUR has associated herself to vocal instruction and personally superintends the Vocal Department. All other departments will be under the directorship of MR. ANDREE, who will, as heretofore, teach the advanced pupils on piano and organ.

Free admission, once a week, will be granted to all the pupils of the Conservatory to a Theory Class.

Certificates will be given to those who are considered competent to teach.

The present building of the Conservatory affords ample opportunities for ladies from a distance who may wish to finish their musical education.

For terms, etc., address

MISS CLARA BAUR, Cincinnati, O

FOR TEN DOLLARS CASH

we will insert a seven-line advertisement one week in 25 of our newspapers, or four lines in a different list of 337 papers; or ten lines two weeks in choice of either or five separate lists of papers containing from 20 to 100 papers each, or four lines each in seven lists of papers, or four lines one week in all six lists combined, being more than three million lines of space to choose from, scattered throughout the United States and Canada. Send for list and estimate. Address GEO. P. ROWELL & CO., Newspaper Advertising Bureau, 10 Spruce Street, New York.

SWAIM'S CELEBRATED PANACEA

THIS ALTERATIVE was first introduced to the profession and the public in the year 1820. It has the recommendation of the most eminent members of physic in the universities of New York and Philadelphia; the late Dr. Valentine Mott, Professors Gibson, Chapman, Dewees and others, and has been used by several generations of families in Southern States. It is extensively used in Europe and in diseases known as "Secondary Symptoms," in that distressing malady called coxalgia and white swelling; in mercurial rheumatism, scrofulous ophthalmia, old chronic ulcers, etc., it displays its controlling influence, and in the great majority of cases ARRESTS the PROGRESS of the disease and restores the patient to health. It has been the means of saving thousands from beds of suffering and lingering deaths.

Druggists unacquainted with the properties of this remedy are assured it does NOT CONTAIN ANY MERCURIAL INGREDIENT WHATEVER! It can be used with benefit by all persons of whatever age or condition who can take a rich syrup. Bear in mind this is not a new ephemeral remedy, gotten up for speculative purposes, but has an unblemished record of more than a half century of testing, and stands to-day alone and unrivaled. Persons requiring this remedy must see that the directions accompanying the medicine contain the names of the distinguished physicians alluded to, or they may be swindled by a base imitation frequently sold by druggists, gotten up by a man named Swayne to resemble this and deceive the public.

Prepared only at SWAIM'S LABORATORY, South Seventh Street, below Chestnut, Philadelphia. ☞ We have no other

SWAIM'S CELEBRATED PANACEA

Agents Wanted.

AGENTS WANTED for the New Historical Work, OUR WESTERN BORDER.

A Complete and Graphic History of American Pioneer Life, with full account of Gen. George Rogers Clark's famous Kentucky Expedition

100 YEARS AGO

Its thrilling conflicts of Red and White foes. Exciting adventures, Captivities, Forays, Scouts, Pioneer women and boys, Indian war-paths, Camp life, and Sports—a book for Old and Young. Not a dull page. No competition. Enormous sales. *Agents wanted everywhere.* Illustrated circulars free. J. C. McCURDY & CO., 139 W. 4th st., *Cincinnati, O.*

HOW TO BE YOUR OWN LAWYER

AGENTS WANTED. $250 to $125 a Month. An Encyclopedia of Law and Forms. For Business Men, Farmers, Mechanics Property Owners, Tenants, every body. Every family needs it. Price $5.00. Address H. S. GOODSPEED & CO., New York, or Cincinnati, O.

ABBOTT'S LARGE TYPE (Illustrated) NEW TESTAMENT.

WITH NOTES, is a splendid work for agents. Noth ing like it. All want it. Price $3.00. Address H. S. GOODSPEED & CO., New York, or Cincinnati, O.

AGENTS READ THIS

We will pay Agents a salary of $100 per month and expenses, or allow a large commission, to sell our new and wonderful inventions. We mean what we say. Sample free. Address SHERMAN & CO., Mendall, Mich.

FOR 10 CENTS

I will send, postpaid, illustrated catalogue of Rare Chromos, New and Curious Views, with the address in full of 100 persons in every painting, to finely illustrated Agents' Outfit and Book of Materials. A. B. TAYLOR, Box 2500, Cincinnati, O.

PURE TEAS

Agents wanted everywhere to sell to families, hotels and large consumers; largest stock in the country; quality and prices unequaled. Consumers should call or write THE WELLS TEA COMPANY, 36 & 38 Vesey St., New York. Box 2650.

GOLD Any worker can make $12 a day at home. Costly Outfit free. Address TRUE & Co., Augusta, Maine.

$77 A Month and expenses guaranteed to Agents. $77 Outfit free. SHAW & CO., Augusta, Maine.

BIG PAY to sell our Rubber Printing Stamps. Sam ples free. Taylor Bros. & Co., Cleveland, O.

$66 to $66 per day at home. Samples worth $5 free. Address STINSON & CO., Portland, Maine.

$7 A DAY to Agents canvassing for the Fire Extinguisher. Terms and Outfit Free. Address P. O. VICKERY, Augusta, Maine.

$66 a week in your own town. Terms and $5 outfit free. Address H. Hallett & Co., Portland, Maine.

HAPPY VOICES.

Copyrighted.

New glad, happy voices,
Ringing sweet and wide,
Over the hills and the vales
On the mountain side.

Of the GREAT OFFER of the STAR PARLOR ORGAN CO. of Washington, N. J. Will You will be *surprised* to learn the *remarkably low prices* at which they offer their *magnificent* instruments.

FREE I WILL SEND FREE a magnificent Piano or Cabinet Organ, with *handsome Instruction Book*, box-wood veneered, to introduce it. Sheet Music at half price. Address Hallett & Co., Portland, Maine.

BELLS BUCKEYE BELL FOUNDRY, CINCINNATI, O. Manufacture Bells for Churches, Schools, Fire Alarms, Farms, etc. Illustrated Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

CHAMPLIN'S LIQUID PEARL.

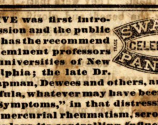
An Unequaled Toilet Preparation.

Restores, Preserves and Beautifies the Complexion. Used and indorsed by Miss SADIE SHERWOOD, CLARA LOUISE KELLOGG, LOTTA, JANAUSCHEK, and all Leading Actresses. Gives that soft, delicate texture to the most delicate skin. Sold by all druggists 50 cents per bottle.

CHAMPLIN & CO., Proprietors, Buffalo, N. Y.

GRAY'S SPECIFIC MEDICINE.

TRADE MARK. The Great Eng. TRADE MARK.



Before Taking. After Taking.

will promptly and radically cure any and every case of Nervous Debility and Weakness, resulting from indiscretion, excess or other cause. Impotency, Sexual Exhaustion, Premature Old Age, Loss of Brain and Nervous Power, is perfectly harmless, acts like magic, and has been extensively used for over thirty years with the most perfect success. Pamphlet in our pamphlet, which we desire to send free by mail to every man. Price $1 per package, or six packages for $5, or will be sent free by Express on receipt of money by addressing THE GRAY MEDICINE CO., No. 16 Mechanics' Block, Detroit, Mich.

Sold by all Druggists in United States and Canada.

Am. Chris. Review.

CINCINNATI, MARCH 11, 1879.

TERMS OF THE REVIEW

Single Subscriber, one year, - $2 00
" " six months, - 1.00
(In all cases cash in advance.)

REVIEW OFFICE:
174 Elm Street.

SPECIAL DIRECTIONS

For Ordering the Review and Books and Sending Money:

In all cases write the name of each subscriber, post office, county and State plainly.

Also post-office, county, State and name of the writer of the letter.

In ordering a change of address, always give the name of the person, post-office, county and State where the paper is going, and where it is to go after the change.

If anything is written for the editor, or for publication in the Review, it must be on a separate sheet of paper from that on which the names of subscribers, orders for books are written.

The money must accompany all orders for books where the amount is five dollars or less.

We will fill book orders C. O. D. at the expense of the person ordering, when the amount is more than five dollars.

We prefer Postal Money Orders, but money may be sent by Express, Postal Money Order, Bank Draft or Registered Letter.

Money sent in either of these ways will be at our risk.

We will be pleased at any time to correct any and all errors occuring in this office.

While we shall endeavor to fill all orders promptly and correctly, we must decline to guarantee any books which may be lost on the road to their destination.

The AMERICAN CHRISTIAN REVIEW is kept on file by Henry F. Gilig & Co., American Bankers and Agents, 40 Strand, London, W. C., England. They will also receive subscriptions to the same, and remit same without any additional charge.

THE CASE FAIRLY STATED.

In another part of this paper will be found a lengthy article from the pen of Bro. Pardee Butler, which is headed "The Divine Plan," and which demands of us a reply. We do not propose to wade through the entire length of it to notice the points in detail, which would occupy more space than we could afford to give, nor is it necessary, as we intend to take a general view of the whole subject, and to state the whole case of missionary work as we understand it. As editor of the A. C. REVIEW we only hold ourself responsible for what we publish to the world. As free moral agents, those who use the columns of our paper, must also be responsible to the public for what they write.

We wish to state first, that there was a time when we stood identified and co-operated with organized missionary societies. We were not long in discovering the fact that they would not work out any permanent good results. We discovered that, whatever the original conception may have been, or whatever the moral quality of the motive may have been that conceived the plan, one thing was very apparent to us, the *management* of the society plan was *very human*. At one time we belonged to a State board of managers, but we resigned and went out, because, with our view of Christian propriety, we would not and could not submit to the dictation of one man or a clique. We could not endure the idea that the society should assume to dictate the line of policy to be pursued by the churches. After the plan was adopted, there was altogether too much *planning within the board*, for the accomplishment of certain personal ends, to comport well with the genius and dignity of the religion of Christ. There was too much caucusing done to suit our views of Christian liberty and Church independendency. The assessing of the churches, in the ratio of their ability to pay, did not meet our approbation. As an illustration of secularizing the society many years ago, a member of the board, now deceased, informed us that it was the habit of the board, or a certain portion of the board, to receive the money contributed, and in lieu pay the evangelists in dry-goods at a figure dictated by the seller.

The grand mistake made by the society consists in the fact that, while professing to represent the churches, it operates without consulting the wishes of the churches. The heart of the churches has never been committed to the society movement, and hence the signal and shameful failure of the General Missionary Society, as well as the State societies. There is too much of the human in them. They were instituted more for the benefit and glorification of a few aspiring individuals than for the benefit of the churches. The secretaries have consumed more money than was ever directly appropriated to the support of evangelists in the field. Partiality was made manifest in the fact that certain men were selected as favorites of the society, while at the same time others, if not actually proscribed, were entirely ignored. There is no disguising the fact that the societies, as a general rule, are managed by a self-elect few, a fact which accounts for cutting off the sympathy of the churches. A retiring Corresponding Secretary of the General Missionary Society said to us, at one of the Conventions: "If you want my place, I can get it for you." For reasons sufficient we respectfully declined the honor. The "Louisville Plan" has been a pronounced failure from the beginning. It was becoming the center of a vast ecclesiasticism. There was to be a systematic net-work of all the churches. With the Corresponding Secretary of the General Missionary Society, and the State Secretaries, and the District Secretaries, as directing agencies and molding instrumentalities, there was rapidly developing a system of things that began to assume the shape of that Episcopal order of things in the Methodist Church, which contains a General Conference, annual conferences, *the appointment and the trial of preachers by preachers*, the examination of preachers and the dismissal of preachers, the selection of certain papers and editors to the exclusion of others, and a *pro-rata* taxation of all the members. With this tendency, no wonder our brotherhood everywhere revolted. They will not bear the yoke. A late Secretary of the General Missionary Society (Thomas Munnell) was several times requested by the board to resign, with the view of dissolving the society in order to make room for the introduction of the Foreign Board of Missions. This same secretary for several years received a portion of his salary from the "Hymn Book Fund," he not having collected enough money from all sources to pay his salary and traveling expenses, and yet this Hymn Book Fund was to be sacredly devoted to the support of evangelists in the field! Surely the time had come for it to dissolve. The present Corresponding Secretary, F. M. Green, was employed by the board with the understanding that he must not hold the board responsible for his salary. They would allow him a salary of $1,600, and all his expenses paid, provided he would collect his own pay. We were employed in that manner once, but we got enough of it; for we concluded that if we could work in the name of the society without any guarantee, we could accomplish the same work outside of the society, and in the name of Christ, without any society guarantee. The fact is patent, and has been for the last twenty years, that our brotherhood will invest but precious little money in societies organized outside of "the divine plan" by human devices, and to be manipulated by men who have never asked the consent of the churches, but who, on the contrary, have always dictated to the churches.

Up to the time the first missionary society was organized, our cause was prospering beyond all precedent. Evangelists were moving in every direction, and sounding out the word of the Lord to new audiences every day. The churches were agitated with a divine enthusiasm, and were encouraged and stimulated by the fact that the kingdom of Christ was being extended by one of the noblest class of self-sacrificing men the world ever saw. Indeed, "the disciples went everywhere preaching the gospel," and it really appeared as if the entire Church of Christ had turned out to herald the message of salvation to a dying world. Those were glorious times, as we distinctly remember them, and our plea everywhere seemed to be irresistible. The entire Church was then a missionary society, *as it ought to be now*. Bro. Butler, no doubt, remembers distinctly and with conscious pleasure having passed through that lively period. The love of office and the love of pre-eminence had not then protruded its poisonous petals. One evangelist in that day—such as Walter Scott, William Hayden, Harrison Jones, A. B. Green, Marcus Bosworth, J. J. Moss, A. S. Hayden, John T. Johnson, Ephraim Smith, Jacob Creath, Sr., and Jacob Creath, Jr., with many others we could mention—performed more work then, made more converts, and established more churches, in the same length of time, than all modern "society" men compounded and consolidated. And why? Because they were not trammeled by machinery, but were enthused and moved by the *divine afflatus*, and went out trusting in God, and not trusting in the nod and beck of a "board of managers." The churches managed them, and they did not presume to manage the churches. This was purely apostolic.

While the effort was being made to systematize all the missionary organizations, with a view of effecting a "net-work" of all the churches that should be trained to contribute to the permanent support of these organizations, the great majority of our "pastors," with some evangelists, went over to the society arrangement, in the fond expectation, apparently, that places would be *provided for them*, in the same manner that the Methodist itinerating system and the Presbyterian Ministerial Board provide places for their preachers. They saw that to have *places provided for them*, by special recommendation of district and State boards—as it is done by synods and conferences and councils—would be a consummation more to be desired, than to seek by manly independent action to *meritoriously earn* places for themselves. When the project failed, which was only in embryo—the horns of the apocalyptic beast, just starting in the process of gestation—many rising young preachers took the back track, some halting by the way, and some entirely abandoning the ministerial profession. The "Plan" heaved a few throes of gastric pain, and then expired. *Machine work* has now almost entirely given place to individual work, and to co-operative work, a co-operative work in which churches and individuals may take part, and directing where their money may be spent.

The warning voice of Alexander Campbell and of his noble compeers was not heeded. The "hireling system" came into vogue, and the era of college presidents and college professors came. The time came when the churches organized by pioneer preachers were seized by young aspirants, who proposed to work on a stipulated salary, and who would not work without a stipulated salary. We have known of scores of young preachers, educated in our colleges, who, because they could not obtain the assurance of stipulated sum of money, have abandoned the ministry and gone into secular professions. We have now ten times more college presidents and professors than our cause demands. Many of these should have gone into the field at large, and have established the banner of the cross in the centers of trade and commerce, who, in their present position, are accomplishing comparatively nothing. Our colleges every year are sending out scores of young preachers who are willing to take well-established churches, with *the assurance* of a "fixed salary," but who are not willing to go into remote places to establish the cause where the cause does not exist. Who are responsible for this state of things? The salary is the all-important thing: the preaching of the gospel is of secondary importance. Who will deny this statement? Instead of making the churches self-reliant, self-asserting, self edifying and independent, by developing their own native and latent resources, they have been made wholly dependent on the "ministrations of the pastor." The pastor agrees to do so much work for so much money—the very thing Alexander Campbell, in the vigor of his manhood, when his massive intellect was unclouded, and before he was tampered with by designing men, reprobated with all the intensity of his great soul, as may be ascertained by reading the *Christian Baptist* and the earlier volumes of the *Millennial Harbinger*.

Who are now the men engaged in extending the boundaries of Zion, and pushing into remote places—into destitute regions and along the outposts of civilization—in order to establish the cause? Why men who go out upon their own charges, receiving and expecting no aid from organized missionary societies, but expecting to convert and educate a magnanimous people who will show by their works that the "laborer is worthy of his hire." Without this class of men our missionary operations would stand still, and the churches would spiritually stagnate. When Corresponding Secretaries resign their places every six months, and some by circulars make personal appeals to their friends to send their money to make good their salaries, or when they are obliged to stop their financial manipulations and hold meetings, like other scriptural evangelists, in order to obtain a subsistence, is the fact not made manifest that there is something radically and scripturally wrong in the "Louisville Plan" and all "similar plans?"

If men, as individuals, without assuming to represent the churches, and without assuming to dictate to the churches, voluntarily associate together for the express purpose of sustaining an evangelist or evangelists in a territory, or in a foreign land, it is their privilege, as the freemen of Christ, and as independent actors, responsible to God alone, to participate in that sort of a Christian work; and neither a man nor a church has the right to say they shall not; any more than they have the right to say that no man shall become a Freemason, or an Odd Fellow, or a Granger, without consulting the churches. Christians have the right to "devise liberal things" and to engage in "every good work," especially when they have the evidence before them that their "labor of love in the Lord is not in vain," and that Heaven smiles propitiously upon their enterprise. So taught the blessed Savior. (See Mark ix. 38–41.)

It is our candid opinion that if the same labor had been directly bestowed on the churches, by the same parties, that has been devoted to "missionary plans," we would have gained greater results, and more durable, *without* the plan than *with* the plan. The work accomplished by individuals, consecrated to the service of Christ, far exceeds that which is attempted to be executed through complicated machinery. The history of the Church in all ages has demonstrated this fact. Individual co-operation and church co-operation are divinely-appointed means for sounding out the word of the Lord. Let us work on this "plan," and we shall have no need of *organic* structures outside of God's great missionary society.

We have a few words to say in regard to the support of the ministry. The constitutional law of the kingdom is, that "the laborer is worthy of his hire." Hear what Paul has to say on this subject: "Let him that is taught in word communicate (contribute—Greek *koinōneitō*) to him that teaches in all good things"—temporal things. This Greek word means to *share in common*. (Gal. vi. 6.) "If we have sown to you spiritual things, is it a great thing if we shall reap your carnal things?" "Who goeth to a warfare any time at his own charges? who plants a vineyard, and eats not of the fruit thereof? or who feeds a flock, and eats not of the milk of the flock?" "Do you not know that they who minister about holy things live (feed) of the things of the temple? and they who wait at the altar are partakers with the altar? Even so has the Lord *ordained* that they who preach the gospel should live of the gospel?" (1 Cor. ix. 7–14.) "For if the Gentiles have been made partakers of their spiritual things, their *duty* is also to minister to them in carnal things." (Rom. xv. 27.) There is nothing said in these passages about a "fixed salary," a stipulated sum; so much preaching for so much money. With Paul preaching was of the first importance. Although nothing is said about a "fixed salary," the proposition is nevertheless made very clear that the churches were taught to *share their bounties* with those who taught them "in word and doctrine." They were to provide for the necessities of their spiritual teachers, by providing them as good homes as their own, by taking care of their families while absent preaching, by educating the children of the preacher as they would educate their own children, and by nursing them while sick. We believe the Moravians are the only people known who practically carry out this principle, which is truly a gospel principle. Every church should own a parsonage and a small tract of land, that should be reserved as a home for the preacher, and which the preacher, with his children, could take care of, and temporarily hold as their own property—in regard to which much more might be said.

SOME QUESTIONS TO ANSWER.

Please answer and explain the following: First, did Christ himself in person immerse any one in water? Second, what did the Savior mean when he said to Peter, "I will give unto thee the keys of the kingdom of heaven?" What were the keys? How and when used? Third, is there any forgiveness for the man who sins willfully? What is it to sin willfully? Fourth and last, under the heading, "A Siege and Surrender," Millwood, Knox Co., O., you say there were forty additions, thirty-five immersed—one from the Baptists, three pronounced Universalists (this is all plain); but you then say one Freemason. Are we to understand he renounced his Freemasonry as did the Methodist his Methodism, the Universalist his Universalism? How is this? Please explain and oblige.

As ever yours in hope,

J. H. WILSON.

1. In answer to the first question, we say no. See John iv. 1, 2.

2. The keys were simply *symbolic of delegated power*. As a servant or minister, in that eastern country, carried the keys of his master or lord, in the absence of his lord, and as keeping the treasures of his lord in trust, which was delegated power, so the Savior symbolically conferred on Peter the honor of opening the kingdom of God, that all entering therein might receive and enjoy the treasures of eternal life.

3. See Hebrew x. 26–31; also vi. 4, 5.

4. When a man becomes a Christian, his Methodism, Universalism and Free masonry, as distinct systems of religion, are entirely absorbed. In the profession he makes to serve Christ only all these sink out of sight. Whatever his private opinions may be, we have no control over them as long as he does not attempt to thrust them into the church, and disturb the peace of the church by essaying to make them tests of fellowship. If he bears no other but the Christian name, and faithfully discharges his duties as a Christian, we have no right to disturb him in the enjoyment of his private opinions, which in all Christian lands is held to be sacred property.

If a brother accuses his wife of being an adulteress, and can not prove the charge, and his wife accuses him of mistreating her, and abusing her, and he acknowledges that he has abused her, what course should we pursue with them?

AN ELDER.

If he can not make good his accusation of adultery, he should be expelled from the church. If he withdraws the charge, he should make a full confession of his wrong, and, at the same time, be severely rebuked by the eldership. If he persists in abusing his wife, he should first be expelled from the church, and then be handed over to the civil authorities. If, again, the eldership have sufficient testimony to convict the wife of adultery, the church should withdraw fellowship from her.

1. Who constitute the Evangelical Alliance?

2. What is the object of its organization, and what its bound of union?

3. Can one be a member without a professed belief in God, and in the Bible.

X.

CAMERON, Ill.

We quote as follows from Chambers's Encyclopædia, Vol. IV.: "An association of 'Evangelical Christians, belonging to various churches and countries,' formed in 1845, to 'associate and concentrate the strength of an enlightened Protestantism against the encroachments of Popery and Puseyism, and to promote the interests of a scriptural Christianity.' Its origin is to be ascribed to a deep sense of the evil of the divisions existing among Protestants, who, nevertheless, agree in holding the essential principles of the Reformation. It seeks, by various means, to promote the cause of 'Evangelical Protestantism,' and to oppose 'Infidelity, Popery, and other forms of superstition, error, and profaneness, especially the profanation of the Lord's day.' The Alliance adopted as its basis a brief statement of the points of doctrine on which its members must hold 'what are usually understood to be evangelical views.' Its basis excludes those who, although otherwise holding evangelical doctrines, deny the divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of baptism and the Lord's Supper. The work of the Alliance is confined chiefly within the boundaries of Europe, and is opposed equally by the Catholic Church, the High Church of England, and by all schools of rationalists.

How should we receive a brother who had formerly been a Universalist, but, after hearing our brethren preach, was convinced that confession and baptism were necessary; and who then came forward, and, after confessing his faith in Christ and being baptized, united with the church? He has lived two years a good member in the church, teaching that faith and obedience are required, and that the wicked will not go unpunished. But when *asked his opinion* in regard to everlasting punishment, he thinks men may repent after death. Now, should that brother be excluded because he holds that as a private opinion? Please answer through the REVIEW

J. J. JUDY.

No man in the church is to be condemned or excluded from the church because he holds private views, but he ought to be exceedingly careful *how* he gives *publicity* to his *private* opinions. There is danger of speaking too loud and too often. If such a brother feels too much cramped in the Church of Christ, and feels that his personal liberty is encroached upon, he should immediately go and join that people who deny the existence of hell, and who can not, or *will not*, believe in everlasting punishment. If, however, he lives a consistent Christian life, and never obtrudes his private speculations and false interpretation of God's word upon the church, he should be held and treated as a brother in Christ. In time, by proper treatment and education, he may entirely abandon his speculative views.

EDITORIAL JOTTINGS.

CORRESPONDENTS desiring us to write on the subject of the Holy Spirit, would do well to send for our ten-cent tract on "The Unity of the Holy Spirit."

DR. HENRY VANBUREN, of Chicago, asserts that nine officers of the American Sunday-School Union monopolize sixty per cent. of the money collected.

OUR readers will, no doubt, be glad to learn that Bro. Sommer, who, some time since became the victim of hydrophobia, has almost entirely recovered, and is pronounced by his physicians to be out of danger. He has our heartiest congratulations.

THE *Apostolic Church* is a monthly paper, "devoted to the interests of the Church of God," issued from Mayfield, Ky., and is edited by W. L. Butler. From a cursory glance at its contents, we have reason to believe that it will be conducted with ability and be received with much favor. Terms a year, $1.00.

THE *Christian Reformer and Non-Ritualist* is a fine weekly paper, published and edited by Bro. William B. Orvis, whose address is West Philadelphia, Pa. It comes at $1.00 per year, and is "devoted to Christian reform, Christian liberty, Christian union, the true Christian baptism, and the higher Christian life." Bro. Orvis is one of our most vigorous and talented writers.

OUR worthy and venerable brother, James L. Thornberry, is itinerating the State of Texas, in regular apostolic style, and preaching the gospel without a stipulated sum of money, but trusting in the Lord and an honorable brotherhood to sustain him. We hope the brethren of the Lone Star State will nobly hold up his hands, and not let him go begging in his declining years. We write this paragraph without his knowledge. His address, we believe, is Dallas.

IT lately came to our knowledge that a prominent member of one of our churches, in order to assist in a benevolent enterprise—the object of which was to help the poor—proposed to the managers of the enterprise that they should employ the services of a professional juggler, followed by an oyster supper, and the supper to be followed by a dance! The managers declined the proposition. And, strange, to say, this man hates the REVIEW! Alas!

THE liabilities of Archbishop Purcell, of this city, have materialized into the fearful proportions of $4,000,000. Those friends of his who propose to petition the Legislature, asking them to pass a special lottery law, so as to enable them to practice the art, *now you've got it and now you haven't*, with a view of lifting the pecuniary incubus from the prelatical shoulders of Purcell, will find that they have one big elephant and one little elephant on hands. Good-by, infallibility, as thou art and hast been!

WE have on our table a very valuable book, entitled "*An Introduction to the Greek of the New Testament*," by Geo. L. Cary, of the Meadville Theological School. The author, in his preface, says: "It is believed that there are many persons" (some of them students in theology) "unacquainted with the Greek language, and which neither time nor inclination for the study of classical Greek literature, who would, nevertheless, be glad to read the New Testament in its original tongue. For the aid of such, this little work has been prepared. It contains what is absolutely necessary for the understanding of the New Testament Greek, omitting" (or occasionally introducing in brackets) "what is applicable only to classical authors." We have never read a work that was better calculated to impart, in so short a time and in so small a space, an elementary knowledge of the Greek New Testament. Robert Clarke & Co., of this city, 65 West Fourth Street, will send this book prepaid on receipt of the price, 75 cents.

A "DISCIPLE MINISTER" in Cleveland lately made himself notorious by getting a murderer, who had lived all his lifetime a debauchee, ready for heaven just on the eve of swinging off. A reporter of a daily paper reports the aforesaid minister as saying, while interviewed, "*I have never seen a more* PERFECT EXEMPLIFICATION *of God's power*. When I first saw that man he was just recovering from a fearful debauch. Now look at him! He is as happy and peaceful as a bright day in midsummer, and he is honest in his belief." Let us talk no more about saints going to glory after that "perfect exemplification of God's power." Of course this murderer, McGill, will sit down in the same seat with the poor, defenseless woman he murdered in cold blood! No, she, his paramour, goes to hell, and he, the lecherous debauchee, goes to glory! We distinctly declare that our people, preachers and all, repudiate this miserable doctrine, as hateful to God as it is disgustful to refined Christian men. You can't change the moral nature of an incarnate devil in a moment, in the twinkling of an eye. Imagination, either in the preacher or in the criminal, must not be taken for the reality.

THE following, from Bro. M. E. Lard, has been going the rounds of some of our papers:

The preacher that can preach as well to a small audience as to a large one, is not fit to preach to any audience; and the editor that can write as brightly and massively over a lean subscription list as over a large, constantly increasing and inspiring one, is a mere wooden statue, and not fit to write at all.

We would not like to give this a universal application. We have an idea that when the Savior taught the woman of Samaria, and when Philip preached to the eunuch, there was no lack of inspiration or intensity of feeling. The sun shines as much for one man as for a million. Its blaze is just as intense. We have an idea that Horace Greeley wrote stronger articles—more pungent and unctuous—when he was rising to fame with a handful of subscribers, than when he could count his subscribers by tens of thousands. When Alexander Campbell wrote his masterly articles for the *Christian Baptist*, and for the earlier volumes of the *Harbinger*, we have reason to believe that his great mind was very little troubled as to the size of his subscription list. Great minds have a higher motive than to write for money.

LITTELL'S LIVING AGE—The numbers of the *Living Age* for the weeks ending Feb. 8th and 15th, respectively, have the following noteworthy articles: The Migration of Centers of Industrial Energy, *Fortnightly Review*; Novel-reading, by Anthony Trollope, *Nineteenth Century*; Journalists and Magazine Writers, *Blackwood*; Count Forsen, *Temple Bar*; Among the Burmese, *Fraser*; Statesmen in Caricature, *Spectator*; Atheism and the Church, *Contemporary Review*; The Scientific Frontier, *Fortnightly Review*; Sceptical Patronage of the Pope, *Spectator*; A Farmhouse Dirge, by Alfred Austin, *Contemporary Review*; Trafalgar, by F. T. Palgrave, *Macmillan*; together with installments of "Sir Gibbie," by George MacDonald, and "The Bride's Pass," by Sarah Tytler, etc., etc.

To subscribers for 1879, the publishers still present the six numbers of 1878 containing the first parts of MacDonald's "Sir Gibbie."

For fifty-two such numbers of sixty-four large pages each (or more than 3,000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the *Living Age* for a year, both post-paid. Littell & Gay, Boston, publishers.

BETHANY COLLEGE.

I ever have, and shall continue to believe, that the founding of Bethany College was a doubtful matter. No man, dead or living, can boast of a greater and more enthusiastic admiration of its founder than myself. I am indebted to him, more than to any other man, for the knowledge I possess of the apostolic gospel. I aided largely in the circulation of the early numbers of the *Christian Baptist*, and, when the "Living Oracles" were published, sold many copies for his account. I heard his debate with Robert Owen, the prince of infidels in that day; also a large part of his debate with Bishop Purcell on Catholicism; having previously and subsequently heard him often preach, in his inimitable style, the gospel of the grace of God. Having had as fair an opportunity as any one now living of knowing him, in the *earlier* days of his public career, my love and admiration of the man, as an exponent of the Bible, as a preacher and an editor, rose to a higher degree for him than for any one else I ever saw or heard. The greatest of men may err, and great men have erred, both in theory and practice, as subsequent events have often proved. Now, after the lapse of many years, without impugning the loftiness and grandeur of his object and motive, and without intending to subtract one jot or tittle from his well-earned fame, and without intending to cast the least shadow upon the revered memory of Alexander Campbell, I say to-day, after many years' observation and reading and acquaintance with the results, that the founding and building-up of Bethany College as a Bible College was the great mistake of his life. It taxed more of his mental energies than any other enterprise he ever put his hands to. Though, to my knowledge, he never so expressed himself, yet, I hesitate not to say, he never realized the fond expectations that he cherished about the future of the institution. Those of his early associates that still linger behind, waiting patiently to be gathered home, to meet him beyond the grave, will agree with me in the expression of this opinion. I had the pleasure of taking tea with him at the house of a mutual friend on the evening of the day he delivered his first address before a Cincinnati audience in behalf of the institution, or, rather, the germ of the institute he then had mapped out in his own mind. He used his best reasons and arguments in favor of a college wherein the Bible should be used as a text-book, and as much so as any book on any of the studies usually attended to in colleges, and that examinations therein should be as rigid and as thorough as upon anything else studied in a college course. His great aim was to set on foot, in this free land of ours, an institution of learning founded on the *Bible*, not on dogmatic theology, like Princeton College.

He, as a Christian philosopher, saw the wide-spread and baneful influences of atheism and infidelity of every form, as it cropped out in the French Revolution in 1793; he saw the evil influences of infidelity at New Harmony, Indiana, where Robert Owen commenced remodeling American society upon the foundation of his newly-discovered laws without a God in them; he had some knowledge of what Stephen Girard intended to do by his large endowment in founding a college from which the Bible and its teachers should be forever excluded; and, knowing that we had, in this land of free thought, free speech and free press, with unrestrained liberty and independence of the youth of the country, all the elements and immoral forces for forming and building up a godless nation, one in which God is banished from all their thoughts, a nation of men led and moved by nothing higher, nothing nobler, than their passions, the entire gratification of all the lower and baser propensities of human nature. To meet and arrest this state of things, he was moved to consecrate and devote the best energies of his maturer years in laying the foundation of an institution of learning in which a broad, deep and thorough Christian education could be had—one in which the God of Abraham should be reverenced as the great first cause, and the name and authority of Jesus Christ should be honored and submitted to, as laying at the foundation of all success in everything that affects the weal of men, individually or collectively. Believing that in a college thus arranged and carried out, the students, when they went forth to enter upon the broad stage and take their places in the grand drama of human life, would be fortified against the wiles of infidelity, and the sophistries and sneers of the skeptic, and at the same time fully realize their dependence upon God, and their responsibilities as human agents and immortal beings, both to him, as Supreme Ruler, as well as to the State. Thus every student that entered would be thoroughly prepared to go out into any business or profession in life with a good and thorough religious and moral as well as a literary training. The Bible, taught in the way he proposed, was not then, and is not now, taught in any institution of learning in the land, whether it be common school, high school, college or university. This was aiming high. It was a noble and lofty undertaking, and should have been responded to as nobly and loftily by the whole brotherhood of Disciples.

It, however, never entered into his fertile imagination, that there was but one Alexander Campbell in the world, that he, like the rest of mankind, was mortal, and that when he died, there would be no one with brain and knowledge, and enough of personal influence and popularity, to fill his place, in the eye of the great public, and in the study and recitation rooms, and the prayer hall, with a lecture every morning on the Book of Moses, or other deep and profound parts of the Bible. No one to teach or lecture upon its history, its authenticity and authority, its evidences and proofs of its genuineness as a revelation; with sketches of its statesmen and warriors, its heroes and heroines, its sages and philosophers, its prophets and seers, its priests and kings, its laws and statutes, and when his voice and peculiar intonation were no longer heard within the walls of the college, the inspiring spirit and inspiration of Bethany would be gone.

It was hoped by its founder that the *entire* Discipleshood would bring their offerings of silver, of gold and precious stones, and lay the same down as a free-will offering to the great, significant and peculiar institution; and, like the people of Israel, in the building of the tabernacle, offer the same as a great sacrifice to God upon the altar of the Bible. In this, Bro. Campbell soon found he had calculated too largely, though through his great power and influence the Disciples had increased to great numbers and much wealth. He fondly hoped that Virginia, Ohio, Kentucky and Indiana, Illinois and Missouri, would each endow a chair in the college, to be called after their respective names. This was by no means an unreasonable wish and expectation, for the three first-named States had enjoyed more of his great ministerial labors than any other one. But soon the doctrine of *State* rights and *local* preferences arose, and the brethren became divided in their sentiments, and, in a great measure, alienated from Bethany. A rival college, called a university, was started at Indianapolis, Ind.; then one was projected at Canton, Mo., and, finally, Kentucky University was gotten up upon a transfer of Harrodsburg to Lexington. Besides which many private academies soon attached a course of Bible instruction, somewhat after the plan proposed in Bethany. As a natural consequence, the lofty and sanguine hopes of the founder of Bethany College were dashed to pieces.

Many may recollect the somewhat bitter correspondence between Bro. Campbell, and Bro. Ovid Butler who endowed the University at Indianapolis. The establishment and endowment of such an institution in Indiana, at so *early* a day, appeared to Bro. Campbell to be not only unwise but uncalled for, while Bethany was in its infancy. It might, *possibly*, have been justified after the lapse of a quarter of a century, and after Bethany had grown up to maturity and prosperity, with 800 students, with a full treasury from which to draw the salaries of the professors. But the sympathies and good wishes of the Disciples in Indiana were, in a great measure, withdrawn from Bethany and alienated from its founder and concentrated upon their own newborn college. Bro. Henderson, who projected the institution at Canton, Mo., canvassed the States of Illinois and Missouri in its behalf, and diverted the minds and money of the brethren in those two States from every other place and institution. Bro. John B. Bowman, a skillful financial manager, got the control of the college at Harrodsburg, Ky., and, uniting the same with the Transylvania University, at Lexington, laid the foundation of what has been known as the Kentucky University, estranging the hearts and means of the brethren in that State from Bethany and its founder. Thus these adverse influences and efforts divided the minds and means of the brethren in these States so much that Bethany had to depend not only for its existence upon the individual efforts and the name and influence of Bro. Campbell alone, but for whatever success might attend it in the thereafter.

It can not be denied, but must be admitted by every thinking and reflecting mind, that, had the brethren remained united, and had have given of their ample means in building up Bethany College, as I think they ought to have done, it would in a few years have had a reputation equal to any literary institution in the country; and would, with increasing years, have taken rank with the oldest colleges. As it is, its graduates are found in every department of literature, science and learning; in the law, in medicine, in the pulpit; many are professors in other institutions of learning, and contributing largely toward the education of the youth of the country. If Bethany should go down, of what value will the diplomas of these Alumni be? I will here make the assertion that there are not now, and never have been, in Bethany, Indianapolis, Canton and Kentucky Universities enough students at any one time to make one reputable and successful college. The motto, "In union there is strength, in division there is weakness," is fitting the present condition of our colleges. If the entire force, mental and pecuniary, of so large a brotherhood had been, as it ought to have been, concentrated on Bethany College, it might now have been contesting the palm for superiority with Harvard or Yale, with one thousand students enjoying the ample accommodations of its magnificent buildings. G. W. RICE.

WOLFE TO HOPSON.

SULLIVAN, Ind., Feb. 13, 1879.

DR. W. H. HOPSON:

Dear Brother:—I received your card notifying me that my time was out, and I have concluded it may stay out. I loved the *Times* above any paper in its first days, but for several years it has been going more and more into progressiveism; and since you have taken it you have taken the uppermost seat in the Missionary Convention which I call the step-mother of Harlots.

I find all our papers are falling in the wake of the *Christian Standard*, and when we read the *Standard* we are at the fountain of progression; and the others—all except the (Old Reliable) REVIEW conform to its teaching, hence to take it is simply to take all of them.

I am old, and expect to live and die contending for the pure word, and have declared an eternal war against all innovations.

While Brethren Lard, McGarvey & Co. ran the paper it was pure. Ever since it passed from their hands it has been going forward step by step into progressionism. Courting popularity with the sects until in a few more steps it will be the chief of sectarianism. Whenever we get to that point I will join the Catholics and stand at the head.

I wrote you a few queries in the latter part of last year to draw you out so that I might determine whether to continue my subscription, but you saw very clearly they had better go to the waste-basket, which, no doubt, was *wise*, but not very *brave*. I am sorry to give up the *Times* as I have read it from the beginning. If it was "Apostolic Times" I would not. But you should give it the name of "*Strange Times*" or "*Last Times*."

I see Bro. Lard is going to write some for the *Times* again. I expect his articles will be sound. Yours were sound once, and you write some very sound articles now, and I love to read them; but you have conventions on the brain, and when you speak on that subject it is as sectarian as Rome. When I know that conventions of preachers have caused all the divisions that ever took place from the days of the apostles to present *time*, my prayer is, Lord deliver me from *preachers' conventions*. They are the wrong persons to hold them, they each have an ax to grind, they are interested parties, and wholly incapable to transact the business of the churches. They can see nothing but high salaries, fine positions, fine houses, etc., etc. Hence, I hold that as long as our people hold such gatherings of preachers, we are on the road in a rapid stride to *Rome* and *Ruin*. I can not, in any sense, tolerate such conventions. In them all other departures have originated; and organs, festivals, and a thousand more such things have grown, and will grow. I am determined to go back to primitive times and practices if I go alone.

Respectfully submitted,
(as my answer to the card),
JOSEPH W. WOLFE.

The writer of the above letter sent us two or three articles for publication in the *Apostolic Times*. Not considering them worthy of a place in our paper we consigned them unhesitatingly to the waste-basket—a very proper receptacle for the miserable stuff he sent us. This disposition made of his senseless lucubrations is the cause of his grief. Had we allowed him weekly space in our columns for articles not only brimful of, but "slopping" over, with the evil spirit of the above letter, he would have considered the *Times* sound, and have magnanimously contributed two dollars per annum for the privilege thus granted him of running our paper. We could not see it, but preferred to edit the *Times* ourselves. *Hinc lacrymæ*, with him.

We can not consent to reply to the unchristian insinuations of the writer. We may not be "wise" in this, but we are "brave" enough to edit the *Times* without his advice or assistance. He volunteered both—we happened not to need either. But enough. We expect sheep to bleat and to be gentle and kind. We expect a wolf, though "in the gentle clothing of the lamb," to snap and howl. We read in Æsop of the airs a donkey put on once when dressed up in the skin of a lion. The people, at first, were greatly alarmed, but soon recovered in consequence of two very fortunate means of being undeceived. First, the donkey's long ears betrayed him; and again the most timid among them knew the difference between the "*roaring*" of a lion and the "*braying*" of an ass.

This writer professes to be a Christian gentleman, but his style and spirit betray him.—*Apostolic Times.*

REMARKS.

"But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."—*Jesus.*

In the foregoing clipping from the *Apostolic Times*, the editor "may be right and he may be wrong," for it is nowhere said in the Bible, thou shalt not call thy Christian brother an *ass*. But I suppose this is one of those outside cases that comes under the "law of expediency and circumstances," and "must be right." The humor, Christian courtesy, and elegance of diction that appear in the editor's remarks border on a high state of moral and mental culture in these degenerated times of fine literature.

G. W. RICE.

EVANGELIZING.

NO. II.

Moses, in constructing the tabernacle, and all pertaining to it, had a pattern given him to work by, and everything was to be made according to it. Nothing was left to human wisdom. No deviations from this pattern or attempts at improvements were allowed. "For as the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts, saith the Lord." So, in the gospel dispensation, everything is of God, unmixed with human wisdom. In preaching and teaching, the apostles spake as they were moved by the Holy Spirit, using the very words selected by the Spirit. And in spreading the gospel they were also under divine guidance. Sometimes they had visions, sometimes angels appeared, and sometimes the Spirit spoke to them, directing where, and where not, to go. Being thus divinely guided, their acts, or proceedings, became models or patterns for spreading the gospel in all ages; and the cases of their acts recorded afford sufficient variety for all exigencies. Some of these cases have received much thought and practical lessons drawn from them; but there is one which, though often referred to by our speakers and writers, contains a pattern for spreading the gospel, which, in my judgment, has not received the thought its importance demands, and to call attention to it, elicit thought to it, I took my pen.

I have reference to the case of the Ethiopian officer. This case is used by our preachers and scribes for the triple purpose of showing that conversion, or turning to the Lord, consists in hearing, believing, confessing, and being baptized—that baptism is immersion—and that the proposition to be believed, or the good confession is, that Jesus is the Christ, the Son of God. On these points this Scripture is clear and decisive. But all these are taught in other parts of the Scriptures so clearly, that if we were deprived of this Scripture, we should lose nothing respecting these points. So I think the object of divine wisdom, in causing this case to be recorded, is to be found in the fact that it contains a model or pattern for spreading the gospel, sending it to distant lands, not found elsewhere.

This officer had been to Jerusalem to worship, and was returning. The Lord, who knows the hearts of all men, knew that if he could hear the gospel, he would not only accept it himself, but would take it with him to that distant land and publish it there. So the Lord, through the instrumentality of an angel, and the Spirit, got this officer and Philip, a preacher of the gospel, together. Philip preached Jesus unto him; he heard, believed, confessed his faith, was baptized, went on his way rejoicing, took the gospel with him, and introduced it among his people; and (if I am not misinformed), as a consequence, churches of long standing were planted and flourished there.

All this without cost to the mother church at Jerusalem, save a few hours' labor of one of its ministers. I think that upon a brief examination, it will be admitted that God does not make such special efforts as were made for this officer, merely for the salvation of the individual, but also for the salvation of the many, who are saved through the instrumentality of the individual, as witness the cases of Cornelius and Saul. This being so, we have indisputably a pattern here divinely given for sending the gospel to distant lands at a mere nominal cost. Then what an open door the Lord has placed before the churches of the United States. So impressive is the thought, that for the present I drop my pen. Come, then, expressive silence, muse upon it.

SISTER M. R. L.

REYNOLDSBURG, O.

BUSINESS AND FAITH.

NO. IV.

Extremes beget extremes in all that man thinks or does. From the extreme of an unmodified application to the Gentiles of Christ's personal teaching comes the extreme of its non-application to any save Jews. The denominations around us have been guilty of the former extreme, and we have approximated the latter. Hence, "give us this day our daily bread;" "take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" "But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you"—these are utterances of the Savior, which to many of us seem as obsolete as the ceremonial law. But, let this seem as it may, such utterances certainly required, of those to whom they were first addressed, *strong faith in God's present providence*. To examine Christ's instructions to the twelve and to the seventy whom he sent out, in the course of his personal ministry, is to be further impressed that *God's present providence for present wants* is the great lesson here taught. The importance of those learning this lesson, who were to forsake all and follow Christ, we can readily see, but many of us can not see its importance to us who often remain in the same calling wherein the gospel found us. We take thought for days, weeks, months and years to come. We ask, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" As a result of this some of us can often say, "My soul, thou hast much goods laid up for many years." Hence, "give us this day our daily bread," seems a very good prayer for the poor and for tramps, but not for such. They feel no special need of God's present providence to supply their present temporal wants.

But, as "every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. i. 17), both rich and poor, both preacher and private member, have daily business with God respecting their temporal as well as spiritual wants. That business is neither more nor less than the exercise of faith in *God's present providence for our present wants*.

Such truths serve as a preliminary to some things which are to follow on the weekly contribution. It was originally instituted in behalf of poor saints. It is the only *plan* of giving set forth in the New Testament for any purpose. It has *wisdom* in it, as must be evident to every thoughtful mind. Money can always be more easily saved or spent in small sums. To lay down each year twenty-five dollars in one payment for tobacco would horrify many men addicted to its use, who yearly spend more than that sum for the noxious weed. Many who spend heavily for their bad habits would be compelled to abandon them if compelled to meet their expense yearly in one payment, or even in quarterly installments, for they never get that much ahead of their other expenses. But in dribblets they will spend a fortune and think nothing of it.

Of this peculiarity in man divine wisdom takes advantage. It proposes the weekly contribution to be made according to prosperity of the *past*, and not of the *coming* week. This was ordered in behalf of poor saints, to supply their temporal wants. It is equally good for poor sinners to supply their spiritual wants. The Lord ordained that the destitute who had obeyed the gospel should live of the gospel, and also that "they who preach the gospel should live of the gospel." The plan of raising means for the former purpose is stated; for the latter purpose it is not stated. But the stated plan is evidently wise and just and good, and the principle of working it such that no other plan can be adopted without conflict with Scripture. It is like the Lord's Supper. The word does not say, "every week," but "the week," yet this has such a constant application, that whenever "the week" comes we can not keep its first day, as did the primitive Church, unless we attend the Lord's Supper. Hence, a monthly or quarterly communion will not answer. So with the contribution. And in most places, if the members of the church will give as God prospered them, there will be sufficient to supply the temporal wants of poor saints by giving them food and clothing, and to supply the spiritual wants of poor sinners by sending them the gospel. For the former purpose the Gentile Church contributed when they were sent by Paul for the support of poor saints in Judea; for the latter purpose the Philippian Church contributed when they sent for support of the Apostle Paul in Thessalonica. As the Gentile Church was taught the Lord's plan of raising money for one purpose, it would have been presumptuous in them to have adopted another plan—say the subscription paper—of raising money for another purpose. What would have been presumptuous *then*, is *now*. And be our claim of apostolic order never so strong, *that order is incomplete while the apostolic method of raising money is ignored*. For to ignore that method is to adopt the plans of *human wisdom*, which is often another name for *human folly*.

But in order for the weekly contribution to work successfully it must be practiced according to divine principles. To forget that the widow's mite was more than the large sums that were cast into the Lord's treasury, and thus to forget that while man estimates *by the amount given*, God estimates *by the sacrifice made in giving*—this is one secret of failure in our attempts at the weekly contribution. Moreover, to forget that "he that is faithful in that which is least, is faithful also in much," and thus to forget that *faithfulness in little things* is what shows character—this is another secret of failure in the weekly contribution. Says one, "If I could give as much as Mr. A, it would be worth while, but I can give so little that I don't feel like giving anything." Says another, "If I could give so and so much I would gladly do it, but my mite is so small that I am ashamed to be seen giving it." Such unchristian feelings defeat the workings of God's plan of raising money, and, as a consequence, the Church is a mendicant. Let us then *believe that the Lord estimates according to the sacrifice made*, and *believe that faithfulness in little things tests our character before the Most High*, and the weekly contribution will succeed.

DANIEL SOMMER.

A CATARRH REMEDY.

There is no period within our memory, while publishers, that so efficacious a remedy has come to us as an advertisement, and so highly recommended by those who are personally acquainted both with the remedy and proprietors, as the *Catarrh Cure*, in a double-column advertisement in another part of this paper, and headed "*Found at Last.*" The remedy is called "*Dobyns' Sure Cure*," and it is indeed inestimable and invaluable to those who are afflicted with the obnoxious and doubly dangerous disease of *Catarrh*. Our readers may depend on the statements made in the advertisement, as a personal acquaintance with the proprietors justify us in saying that they are both honorable and high-minded gentlemen, who have been enabled, after several years of patient toil and experience, to effect remarkable cures. The insignificant price is placed within the reach of all, and the remedy can be safely forwarded by mail to any part of the United States. Any person may send their money to Messrs. Dobyns & Mitchell, of North Middletown, Ky., and can rest assured of receiving the "*Cure*" by return mail. Those who are afflicted with this terrible disease have an opportunity now to avail themselves of such an exceedingly liberal and benevolent offer as is presented.

TAKE NOTICE.

In future, all letters upon business connected with the A. C. REVIEW, or any of our other publications, Gospel Preachers, Living Oracles, Tracts, Hymn Books, etc., and all communications and articles intended for insertion in the REVIEW, should be addressed to the undersigned; also, all checks or money-orders should be made payable to my order. G. W. RICE.

ALL LETTERS intended for John F. Rowe, Editor of the REVIEW, should be addressed to him, Box 39, Cincinnati, O., or to Akron, O.

Gospel Success.

OAK GROVE, Schuyler Co., Mo.

Brethren Rowe & Rice:

Bro. B. F. Northcutt has just closed a three days' meeting. Much interest was manifested, the church greatly strengthened, and the immediate result of the warm and soul stirring sermons preached was nine additions; seven by confession and baptism.

F. M. ROSE.

OXFORD, Ind., Feb. 20, '79.

Brethren Rowe & Rice:

Our brethren own a good house four miles southwest of Waynetown, but for some time past was not occupied by them. The most of the brethren united with other congregations. A meeting commenced on Feb. 1, and closed on the 16th, resulting in bringing them together, and adding to them nineteen by immersion, two from the Baptists and one reclaimed, making in all a congregation of about fifty members.

H. C. CASSEL.

AMERICA CITY, Kan., Feb. 19, '79.

Brethren Rowe & Rice:

Elder N. L. Whaley has lately closed an interesting and profitable series of meetings here. Five were added to the church. It was a glorious meeting, notwithstanding the usual amount of prejudice and opposition had to be met. Bro. Whaley is an able expounder of the word. The church is at present in a healthy condition at this place now. The harvest in the West is great, but the laborers are few. Many, many points in Kansas are never visited by our preaching brethren. Oh that we had more missionaries to carry the pure word to every hamlet in the State.

E. E. EASDALE.

JACKSON, Mahoning Co., O., Feb. 15, 1879.

Brethren Rowe & Rice:

I commenced a meeting at Jackson, Mahoning Co., the last of January, which lasted over three Lord's days. The hearing and interest increased until the last. There were four additions, and one some time ago; also one in Phillip's Church not reported. When I commenced to preach for them, four years ago, a part of the time they were in a low state, not a young man in the church. Now there are eight, and during that time there have been twenty-four additions. Considering the great opposition the church is now doing well. Yours,

HARMON REEVES.

MULBERRY, O., Feb. 17, '79.

Brethren Rowe & Rice:

As I have not seen anything in the "Old Reliable" from this point for some time I have taken up my pen to report our meeting. Bro. J. Irwin West, the evangelist, who is laboring with us this year, preached at South's School-house, on Saturday evening, Feb. 1, at Newberry, Lord's day following, and continuing until Monday evening Feb. 10. Bro. L. D. Ridgway, of New Richmond, assisted him. The immediate result of the meeting was one by confession and baptism. The congregation was large and attentive, and the preaching was the pure gospel. Both of the brethren are young men, and are "workmen that need not be ashamed." Bro. Ridgway is only employed half his time, and any congregation desiring a good preacher would do well to communicate with him at New Richmond, O. May the Lord bless and strengthen you in your work and labor of love, is my prayer. L. B. S.

LUKA, Marion Co., Ill., Feb. 20, '79.

Brethren Rowe & Rice:

Since Nov. 25 I have visited the following congregations and preached for them: Odin, Marion Co., Ill., ten discourses; Sandoval, same county, two; Collins, Clinton Co., four; Hickory Grove, St. Clair, Co., four; Irvington, Washington Co., five; Duquoin, Perry Co., three; Desoto, Jackson Co., five; Georgetown, Clay Co., three; Marion, Clay Co., one; Jeffersonville, Wayne Co., one; Pleasant Grove, same county, five, making in all forty-three discourses. There were several added to the church at these meetings. I expect to commence a meeting in Kinmundy, Marion Co., Ill., the 22d evening of this month, in the M. E. Church house, assisted by Elder Vandusan.

Yours respectfully,

WILLIAM WHITE.

BELVIDERE, Neb., Feb. 15, '79.

Brethren Rowe & Rice:

The power of the gospel was manifested in a meeting just closed by our faithful brother, W. H. Pardee. There were in all twenty additions; three by letter, three by relation, and one from the Baptists. Two of the parties baptized had been Methodists. Like the Galilean fisherman, he is not an educated man, but he is one of the most earnest and eloquent men I ever listened to; and, above all, he is one of the best men I ever saw. May the good Lord spare his life many years to work for the Master, and lead men to the higher life. T. I. JAMES.

BLOOMINGTON, Ind., Feb. 16, '79.

Brethren Rowe & Rice:

I am glad to report to your readers that our Bro. T. B. Bray has done a great deal of true missionary work in the past few months in this and adjoining counties. Nineteen souls have been brought within the fold by Bro. Bray since October last. This result is due to individual missionary work, and a great sacrifice on the part of the "missionary." Bro. Bray is a "tower of strength" to the church at this place. He is a devoted and ardent Christian, and is ready to do everything in his power to promote the interests of the church. The brethren at this point are glad to see the strong hold the A. C. REVIEW has upon the brotherhood. May it long live to plead the principles of pure Christianity.

In hope, HENRY BATES.

LADOGA, Ind., Feb. 19, '79.

Brethren Rowe & Rice:

Bro. E. C. Weekley has been holding a meeting at Bethel, Montgomery Co., commencing the second Lord's day in this month, which resulted in the addition of six to the church: three by confession and three by restoration. Bro. Weekley is an aged brother, of Decatur, Ill., and has been laboring for the advancement of the cause of the blessed Master over forty years, and I believe preaches the truth in its ancient simplicity. T. B. STEVENS.

LONDON, Kan., Feb. 13, '79.

Brethren Rowe & Rice:

We have just closed a meeting at this place. The house in which we preached was not large enough to hold the people after the first few nights, but the brethren enlarged it by adding a "canvas addition." You may know the people were anxious to hear when I tell you they stood night after night on the cold ground and listened to the word of life. Notwithstanding our meeting was broken into twice by bad weather, nine persons confessed their faith in Jesus the Christ, seven of whom were heads of families, and one erring brother returned to the Shepherd and Bishop of his soul, while "bread was cast upon the waters," which "will return many days hence."

During our meeting we received such substantial aid toward a meeting-house that we expect to have a building ready to worship in by the 1st of the coming May. This whole land is ripe for the harvest, but the laborers are few. Will not some good gospel preacher, who is willing to endure hardness as a good soldier, and trust in God and the brethren, come down into sunny Southern Kansas and help us?

JOSEPH E. CAIN.

BETHPAGE, McDonald Co., Mo., Jan. 12, '79.

Brethren Rowe & Rice:

I commenced a meeting two miles below Erie, on Indian Creek, in said county, on the 1st of this month, and closed on the 5th. We have no church organized here yet, for there are but few brethren here, as there has been but very little preaching there. We labored very hard (for Bro. Blankenship was with me one or two days) to declare the old Jerusalem gospel. And it had the desired effect, for it pierced to the heart fourteen persons who made the confession and were baptized, one of whom demanded baptism at the water, made the confession that the eunuch made, and we both went down into the water, and I baptized him, and when we came out of the water he went on his way rejoicing, as did the eunuch. There were also two reclaimed, making sixteen in all. Three of those baptized were Methodists and three Baptists. One or two of those from the Methodists had been immersed, and, of course, all those from the Baptists. But we taught them "the way of the Lord more perfectly," and consequently they were all willing to make the confession and be baptized for the remission of sins. I endeavor to teach people wherever I go that they should be baptized for the remission of sins, and that the confession is an antecedent to baptism. Is not this according to the pattern? Should we not all endeavor to do this? Oh may we not shun to declare the whole counsel of God!

MORGAN MORGANS.

DOVER, Belmont Co., O., Feb. 20, 1879.

Bro. Rice:

As we have never seen any news from this neighborhood in the "Old Reliable," we thought a few lines might be interesting to its readers. Our beloved Franklin, who has gone to reap the reward of his labors, was born in this township, at the mouth of Capteen Creek, on the banks of the beautiful Ohio; and the A. C. REVIEW, which received so large a share of his labors, is steadily gaining in this community, and we hope and pray that you and Bro. Rowe will still continue to make it, as it has ever been, worthy the confidence and patronage of the brotherhood. We have just closed an interesting meeting at this place. We claim to be a missionary people here in the Bible sense of the term. We employed Bro. W. O. Thompson to go over on Pipe Creek, where there is no congregation, and preach six days. The interest increased every day, and there was a great deal of prejudice removed, and in due time we expect the good seed sown to yield an abundant harvest. We then moved the meeting here and continued it seven days longer. The immediate result was five additions by confession and baptism (one of them was over on Pipe Creek) and one reclaimed, and the brethren strengthened and encouraged. Bro. Thompson, though a young man yet, is mighty in the Scriptures, and wields the old Jerusalem blade with the dexterity and skill betokening one of riper years. The cause here has not yet recovered from the effects of the war, but our moral horizon is brightening, and we expect, by the assistant grace of God and the labor of a few noble brethren, to yet see the cause of our Lord and Master flourish again at Dover.

DR. J. FOLGER.

ANNA LEATH WHITE.

Anna Leath White, our little child,
Has passed on to the spirit land;
Our lovely little rosebud mild,
Was taken by our Father's hand.

The third of mild September last,
Before the frost had nipped the flowers,
Death o'er our home the cloud had cast,
Dripping with sorrow's withering showers.

Four days above a year was she—
A rosebud scare unfolding yet—
A few bright leaves beside the tree,
When lo! the sun of life had set.

Set? Yes to rise in endless day;
Her angel, to behold the face
Of Him who gave, and took away.
This is consoling; 'tis solace.
Thy will be done.

Not Symptoms, but the Disease.

It would seem to be a truth appreciable by all, and especially by professors of the healing art, that to remove the disease, not to alleviate the symptoms, should be the chief aim of medication. Yet in how many instances do we see this truth admitted in theory, ignored in practice. The reason that Hostetter's Stomach Bitters is successful in so many cases, with which remedies previously tried were inadequate to cope, is attributed to the fact that it is a medicine which reaches and removes the causes of the various maladies to which it is applied. Indigestion, fever and ague, liver complaint, rout, rheumatism, disorders of the bowels, urinary afections and other maladies, of which pulmonic variety, but rooted out by it. It goes to the fountain head. It is really, not nominally, a radical remedy, and it endows the system with an amount of vigor which is the best protection against disease.

MARRIED.

On Feb. 18, at Chestnut and Floyd Street Church, Louisville, Ky., by E. B. Neal, Mr. P. G. WILLIAMS and Miss MARY L. DIGMAN.

On Thursday evening, Feb. 20, by Elder Wm. P. Stratton, at his residence, No. 334 Richmond Street, Cincinnati, Mr. FRANK F. KERR and Miss BELLE P. FLOYD, all of this city.

OBITUARY.

*"OBITUARY NOTICES, when not exceeding one hundred words, and relating to the families of subscribers, will be published without charge; for all exceeding 100 words, one cent will be charged for every additional word, and five cents for each repeater. **Payment invariably to come with the notices or no more than the 100 words will be published.**

MAHONING Co., O.

In Austintown, Jan. 31, ROBERT RUSSEL, aged 94 years, 5 months and 8 days.

He was born in Virginia, Aug. 23, 1784. He settled on his farm in 1806, where he lived seventy-three years, until his death. He had nine children, five sons and four daughters, who all lived and settled in life. Two of his children and wife have gone before him. His oldest son died seven years ago, at the age of eighty-three years, one daughter died last May, and his youngest son died the day before the father. He and his wife united with the church in Austintown, fifty-one years ago, at the commencement of the Reformation. His wife was a worthy Christian. Most all of his children became members of Christian Church.

Father Russel sustained a noble character. He was strictly honest, and had a peaceful disposition. He never sued a man and was never sued. He was kind and good to the poor, and his kindness extended to his own family. He lived a long time, and rounded up a beautiful Christian life, and without a struggle fell asleep in Jesus.

HARMON REEVES.

We are always benefited by the example of a faithful and upright life. For this reason I wish to mention a few things in the life of Bro. E. K. FISH, who died at New Liberty, Kentucky, Feb. 11, 1879. For a long time he lived in Kenton Co., Ky., where he was noted as an honest, upright citizen, and where he was chosen to a seat in the State Legislature for several terms. In 1861 he removed to New Liberty, where his daughter, the wife of Dr. J. L. Martin, lived. In 1864, at one of the regular appointments of Bro. J. C. Walden, who was the regular preacher, he made the confession and put on Christ, and from then to the day of death walked in Him. Notwithstanding he was sixty-two years of age when he obeyed the gospel, he became one of the most intelligent and active Christians I ever knew. He truly "used the office of deacon well," and "purchased to himself a good degree, and great boldness in the faith."

Even long before he became a Christian, he was a warm friend and great admirer of Bro. Franklin. Christianity warmed this friendship into strong brotherly love. No one felt more keenly the loss of the great hero than did he. He said, "the greatest man of the age has fallen." Since the REVIEW was started it has ever made its weekly visit to his fireside. Being a man of sterling integrity, just such men as Bro. Franklin pleased him. He had no patience with cowardice and compromise. We are sad over the separation, but are cheered by the hope of a joyous meeting in the "sweet by and by." J. T. HAWKINS.

NEW LIBERTY, Ky., Feb. 13, 1879.

At her home, in Concord, Ill., on Feb. 16, Sister MARTHA A. CONOVER, wife of Elder James Conover, aged 66 years, 1 month and 12 days.

Her disease was abscess of the liver, from which she had suffered for eighteen years, being at the last confined to her bed for nearly four months. She had lived with her husband, who now mourns her loss, fifty years, eight months and eleven days. She embraced her Savior at the age of thirteen, and joined the Baptist Church, remaining in that fellowship until 1861, when she and her husband and eleven other Baptists organized the first Christian Church that they knew of in Illinois, on Jersey Prairie, Morgan Co. She was also a member of the first Sunday-school, so far as she knew, organized in Illinois, in 1824. For more than half a century she lived an exemplary life, being a pattern of piety and humility. Frail and delicate as to bodily strength, her faith in Christ was most masculinely strong and knew nothing like wavering or doubt. Religious conversation was always pleasing to her, and being so amiable and kind to all around her, her influence for good was great. It was through her pious example, and her prayers for her husband, when she knew not that he heard her, that Bro. Conover was led to renounce his skepticism in early manhood, and become an advocate of the faith he once opposed, and by which he has led many to the cross of Christ. She was the mother of nine children, five of whom are still living, and all members of the church. To the bereaved we can only say—

"Our sister has left us; her spirit has fled,
Her body now slumbers along with the dead;
Her Savior has called her, to him she has gone;
Be ye also ready to follow her soon."

A. C. FOSTER.

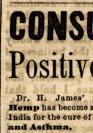
(Standard and Christian please copy.)

At her home on Ham's Prairie, Callaway County, Missouri, on Friday morning, January 31, 1879, Mrs. Sarah A., consort of C. C. (Shelton) Moore.

Her disease was pneumonia, living only eight days. Sister Moore's maiden name was Bagby. She was born in Buckingham County, Virginia on Dec. 26, 1818, and was married to Bro. C. C. Moore on the 26th of April, A. D., 1848. In August, 1865, under the labors of John O. White, she joined the Christian church at Ham's Prairie, afterward uniting with the church at Sulphur Springs. In all her relations of life, she was faithful, ever striving for the happiness of her husband, children and friends. When first attacked with the disease, with which she died, she expressed a conviction that she would not recover, and manifested entire resignation to the will of the Master, and died in the faith of a blessed immortality. Her life was like the gentle stream that glides quietly away to the great ocean, but filled with deeds of love and kindness to all around her. The large assemblage of her neighbors and friends that attended her funeral services, conducted by the writer, testified to the very high esteem in which she was held. She leaves a husband and eight children to mourn her loss, but their loss is her eternal gain. May God help and sustain them in their sad and irreparable loss. "Blessed are the dead who die in the Lord." E. R. CHILDERS.

293. John F. Wiltsee. 295.
UNDERTAKER,
NOS. 293 AND 295 WEST SIXTH STREET

MR. WILTSEE is assisted by his two sons and clerk one of whom can always be found at the office night or day.



FARM GRIST MILLS & CORN SHELLERS.
Every farmer should have them.
OVER 20,000 in USE
Every machine is guaranteed to give satisfaction or no pay. Price 10 mills, \$18; shellers, \$5. Send for descriptive circulars and terms to agents. DAVIDSON & CO., Iron Founders, Pittsburg, Pa.

CONSUMPTION
Positively Cured.

DR. H. JAMES' preparation of **EAST INDIA HEMP** has become as famous in this country as in India for the cure of **Consumption, Bronchitis and Asthma.**

We now inform the public that we have made the importation of this article into the United States our SPECIALTY. As we have a great experience and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil, we know that we have it genuine and pure.

In All Its Purity and Perfection,

and are entitled to credence when we say that **Cannabis Indica** will do all that is claimed for it. One bottle will satisfy the most skeptical.

There is not a Single Symptom of Consumption

that it does not at once take hold of and dissipate. *Night Sweats, Peevishness, Irritation of the Nerves, Failure of Memory, Difficult Expectoration, Sharp Pains in the Lungs, Sore Throat, Chilly Sensations, Nausea at the Stomach, Inaction of the Bowels and Wasting away of the Muscles.*

Ask your druggist for **DR. JAMES' CANNABIS INDICA**, and if they fail you, send to us direct. Price, **\$5.50** per bottle, or three bottles for **\$6.50.** Pills and Ointment, **\$1.25** each. Address

CRADDOCK & CO.,
1032 RACE STREET,
Philadelphia, Pa.

N. B.—CIRCULARS FREE.

25 of the **Prettiest Cards** you ever saw, with name **25**c., postpaid. Nes. 1 Bird & Co., Nassau, N. Y.

FOUND AT LAST!

"After Twenty-Five Years of Suffering."

"DOBYNS' SURE CURE!"

FOR

CATARRH!

TRADE MARK.

OZENA, NEURALGIC AND NERVOUS HEADACHE, HAY FEVER, COLD IN THE HEAD, STOPPAGE OF THE NASAL PASSAGES, DEAFNESS, TOOTHACHE, DIZZINESS, DIMNESS OF SIGHT, AND ALL KINDRED COMPLAINTS ARISING FROM NEGLECTED COLDS AND EXPOSURE.

In presenting our "SURE CURE" to the public, we do so with a personal knowledge and due appreciation of nearly all the "Catarrh Remedies" now advertised so flamingly in the periodicals of the day. Our Mr. Sam. T. Dobyns, one of the proprietors of th "SURE CURE," was so seriously afflicted with Catarrh, for nearly twenty-five years, as to lead to caries of the bones of the throat, nose, and ears, and almost entire deafness. The stench arising from this horrible disease was so offensive, at times, that no one desired to enter his room, except his mother, who, throughout that whole period of intense suffering, attended him as only a faithful mother can. After twenty-five years of sore affliction, and an expenditure of hundreds of dollars, he commenced the use of this remedy, which bears his name ("DOBYNS' SURE CURE"), and which gave him immediate relief. After fully testing the merits of this wonderful medicine, we have secured letters patent, and are now offering it to the afflicted public with a full assurance of its great curative powers for the complaints named in our caption. We guarantee the "SURE CURE" to be perfectly simple and harmless. It contains no chloroform, ether, ammonia, blood root, copperas, or morphine, and children five years of age can use it with perfect safety. It is used as a snuff, and is always ready for use. One box contains sufficient for one month's use, and this has frequently been enough to perform a complete cure. It produces no pain or unpleasant sensations when used, and *its good effects quickly follow the very first application*—ejecting the poisonous mucous from the nasal passages, and instantly destroying the nauseous catarrhal stench arising from this horrible disease.

In addition to the many testimonials in our possession, some of which are presented below, we particularly call your attention to the voluntary testimony of

The Late Elder Benjamin Franklin.

This gifted evangelist, and earnest, true-hearted Christian gentleman, says of this great remedy, in the *American Christian Review*, of October 29, 1878:

"We call attention to 'DOBYNS' SURE CURE' *as a voluntary thing, and not for pay.* We have been greatly troubled with Catarrh of the head for the last ten years, and now, after using the 'SURE CURE' about three months, can truly say that we feel about free from the entire trouble in the head. We have also given the 'SURE CURE' to others—as we have been in public nearly all the time—and *it has invariably given relief.*"

The *Saturday Evening Press* (Covington, Ky.), of October 29, 1878, has the following warm commendation:

"For some time past we have been using 'DOBYN'S SURE CURE' for Catarrh of long standing, and as we had tried many so-called remedies without benefit, we had come to the conclusion that nothing would reach our case. But we are now satisfied that Mr. Dobyns has discovered the *real remedy for Catarrh.* We have had no return of the distressing catarrhal headache since we began the use of the 'SURE CURE.'"

The editor of the Lebanon (Ky.) *Times and Kentuckian*, in his issue of October 2, 1878, thus praises the "SURE CURE:"

"Having suffered from Catarrh for a number of years, we are much gratified to be able to say that we consider 'DOBYNS' SURE CURE' a *perfect remedy.* It is a perfectly simple compound, and has no deleterious ingredients in it."

These are only a few of the encomiums bestowed upon our great remedy by the press, and we take pleasure in presenting the following certificates from afflicted persons, who have used the "SURE CURE" with good results:

MR. W. T. ROGERS, Raleigh, N. C., ordered a box of "SURE CURE" for a friend, who was too deaf to hear the scraping noise made by the razor while shaving. His hearing is almost entirely restored, and all catarrhal symptoms are rapidly disappearing. Mr. Rogers adds:

"I have given your 'SURE CURE' to many afflicted friends, and they all pronounce it splendid. It acts almost like magic."

Mayor Joe Jordan and Miss Jennie Atchison, of Mt. Sterling, Ky., also speak in the highest terms of the "SURE CURE."

In order to show that the "SURE CURE" is not without honor, even in its own country, we append the following "*home certificates*" which speak volumes in favor of the great efficacy of our popular remedy.

"NORTH MIDDLETOWN, KY., Nov. 15, 1878.

"I suffered several days with an excruciating toothache, but was immediately relieved by the use of 'DOBYNS' SURE CURE.' I believe it to be all that is claimed for it.

"GEORGE S. MOORE."

"NORTH MIDDLETOWN, KY., Dec. 1, 1878.

"I have been afflicted with Catarrh for fifteen or twenty years, and, after using various remedies, with little or no good results, I finally obtained a box of 'DOBYNS' SURE CURE,' and can safely say that it is the best of all Catarrh remedies known to me. It acts quickly and effectively, and I cheerfully recommend it to all who are afflicted with Catarrh.

"WM. E. POOL."

Daugherty Watts, Griggsville, Ill., writes in enthusiastic terms of the "SURE CURE," and says he has experienced great relief from its use.

"NORTH MIDDLETOWN, KY., Nov. 26, 1878.

"I take great pleasure, from personal knowledge, in recommending 'DOBYNS' SURE CURE' for Catarrh, Neuralgia, Hay Fever, Deafness, Toothache, and all diseases arising from neglected colds. In several instances I have known it to cure severe attacks of neuralgic headache in five minutes.

"W. S. BEAN."

"NORTH MIDDLETOWN, KY., Nov. 8, 1878.

"I am subject to neuralgic headache in its most acute form, and I take pleasure in stating that 'DOBYNS' SURE CURE' relieves me immediately, as if by magic.

"THOS. F. GAITSKILL."

"NORTH MIDDLETOWN, KY., Nov. 19, 1878.

"'DOBYNS' SURE CURE' never fails to relieve me of neuralgic headache. I regard it as a sovereign remedy for that terrible malady, and advise all so afflicted to try it and be healed.

"MRS. HARRIET OLINKENBEARD."

Now, kind reader, we have given you these certificates faithfully and truthfully We have scores of others, from Maine to California, and all speak in the very highest terms of the magical effects of our "SURE CURE." We have never received a line speaking disparagingly of it, and as to our character for veracity, and freedom from humbuggery, we refer to the following eminent gentlemen of our own State:

Elder W. H. HOPSON, Lexington, Ky.
Rev. B. F. BRISTOW, Paris, Ky.
Gen. JOHN S. WILLIAMS, Mt. Sterling, Ky.
Elder M. E. LARD, Lexington, Ky.
Judge MATT TURNEY, Paris, Ky.
Hon. J. C. S BLACKBURN, M. C., Wash'n, D. C.
Dr. LUKE P. BLACKBURN, Louisville, Ky.
Pres. J. T. PATTERSON, Lexington Ky.
Barber & Castleman, Louisville, Ky.
Rev. H. A. M. HENDERSON, Frankfort, Ky.

We send the "SURE CURE" by mail, postage paid, for one dollar per box, or two dollars for three boxes. We make special wholesale rates to druggists, which we will give on application. To the afflicted, who are actually too poor to pay for this medicine, all we ask is that they send us certificates from their Postmaster, Magistrate, or County Clerk, stating their true condition, and we will gladly forward them the "SURE CURE" *free of charge.* We sincerely wish to relieve every sufferer in our land from the loathsome stench of Catarrh, and the terrible, racking pains of Neuralgic Headache, and we intend to exert our best efforts in accomplishing this object. In ordering, write your *Name, Post Office, County and State plainly.* Address all orders to the proprietors,

DOBYNS & MITCHELL,
NORTH MIDDLETOWN,
BOURBON COUNTY, KENTUCKY

SOWING AND REAPING.

An Address Delivered at an Annual Meeting in Millersburg, Holmes Co., O., August 15, 1878.

CONCLUDED.

Too many *isolated* Christians think that the circumstances in which they, perhaps, have voluntarily placed themselves, excuse them from sowing the good seed, when perhaps there are "good and honest hearts" within a stone's cast ready to receive the word and "bring forth fruit with patience." (Luke viii. 15.) I am reminded of an anecdote in point. A lady having married a man not of her religious faith, made her home with him isolated from her religious brethren. Not content with spiritual inactivity, she expended a small sum of money, placed at her disposal, in the distribution of books setting forth her religious sentiments. After her death one of those books fell into the hands of an intelligent citizen of the place who appreciated it.

He threw his influence into the work of dissemination, which resulted in the organization of a church of that faith in that place.

The Lord permitted persecution to scatter the Jerusalem Church, who went everywhere preaching the word. Who can tell to what results the conversion of some street waif or country outcast may lead? Thousands of such are within the reach of isolated Disciples who may, at least lead them to the Lord's day-school, or tell them the story of the cross.

We make reference to *example* as an assistant in the work of seed-sowing. The Lord has said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." (Matt. v. 16.)

In the light of this and other Scriptures, as well as by observation, we know that our words will be comparatively powerless unless our lives correspond with our teaching. Our children and neighbors will fail to discover the utility of a doctrine that has no influence upon the teacher. If a man would train up a child in the way he should go, *he must go in that way himself.*

The use of the means of which we are stewards is in Scripture called sowing. (See Gal. vi. 5–10.) This is partly accomplished in the support of those who preach the gospel, and those who rule and teach the churches. This is *one* of the subjects upon which our brethren need, especially, to be drawn out. Examples of churches nobly meeting the expenses of the cause might be cited, but generally the close-fistedness and lack of business arrangement in church finance is disgraceful, to say the least. Scripture study on this subject is in order. The Scripture precedent of the *weekly* contribution is undoubtedly *the* way to raise funds. *Business* men should be chosen to *manage* church finance. They should see to it that the preacher's temporal wants are supplied, that anxiety in that direction may not distract his attention from his legitimate work.

The poorest Disciple should remember the widow's two mites and the *sacrifice* thus made. If poor Christians would sacrifice their tobacco, worse than waste of the Lord's money; and put the price into the Lord's treasury, and those better off give in a corresponding ratio, week by week, the treasury would never be empty, nor the gospel go begging.

The rulers of the congregation must not be expected to do a large amount of labor, which will necessarily take much time, at their own expense.

"Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. v. 17.) To rule well is an excellent work. All are not qualified for it. When men are found in a church who can skillfully do the work, the Scripture says they are to be regarded worthy of a double support, for such is the evident meaning of "honor" in the passage cited. To attend carefully to the oversight of the hundreds of members of some churches should occupy *all* the time of men enough to do it. When the partnership of Christians is better understood the work will not be left to any one man to be *the* pastor and teacher of a large congregation. Work done for the firm should be paid for by the firm, and the member who can pay one cent, or five cents, per week is under the same obligation to pay it as she man who is able to pay $10 per week. And the member who is able to give $10 weekly can not scripturally be excused from sowing seed to that amount. This use of the unrighteous mammon will make, for the river, friends who may "receive him into everlasting habitations." (Luke xvi.) It is called sowing to the Spirit, and the harvest is to be life everlasting. (Gal. vi. 6–9.)

Giving, as a seed-sowing process, is to take still another form. In the beginning of our Savior's reign the disciples sold their possessions and distributed to the needy; and this is to be a final test of character since the Savior is represented in the poor. (Matt. xxv. 34–40.) Such are more likely to be true Christians than the rich. (Jas. ii. 5.)

We, as Christians, should not fail to support the Government whose protection we enjoy. Our Lord has left us an example of tax-paying and the apostle has enjoined submission to rulers. It should be our ambition to place *good* men at the head of the nation. Prayers and intercessions are to be made for men in authority, "that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. ii. 1, 2.)

If the political liberty of this land is to continue, it will be due largely to the prayers and efforts of good people. We must endeavor to answer our own prayers for rulers by the election of men who have shown fidelity to their country and the good institutions we have, financially and morally, supported. To place in offices of trust men who owe allegiance supremely to the Pope, is to strike a blow at the heart of our liberty and drive popular education from the land. Christianity and education are the watchwords. Sow seeds that will produce these, and we shall reap a harvest of all that is desirable to a sanctified heart.

The seed-sower should be constant in his labors. The needs of the people should urge the Christian to continuous efforts, not allowing trifles to deter him for a day from hard work in the vineyard of the Lord. While we have the example of our Savior counseling his apostles, after a tour, to rest a while; so *we* should take proper care of our bodies; yet this can be no sufficient reason for indolence, or what are commonly called innocent amusements. Change of exercise is rest, and if we become wearied by much mental labor, I am convinced that visiting from house to house, gardening or other useful work, should be our exercise. Some may think these restrictions too close, and that Christians may indulge in some of the popular games, but I have failed to find any Scripture warrant for such things, and a thoroughly consecrated heart desires none of them.

We have incidentally referred to some influences of which we might speak more at length under the head of

PERNICIOUS SOWING.

Satan, being ever on the alert, as occasion offers, sows tares among the wheat. (Matt. xiii. 24, 25.) In other words, all the evil in the world is a growth from seeds, or thoughts of evil, sown in the human heart by one who is "a liar from the beginning." We should ever be on our guard against his attempts to sow into *our* hearts. All conceivable disguises are assumed by him the more readily to deceive. If he may be transformed, apparently, into an angel of light (2 Cor. xi. 14), then, of course, he may, through our nearest relatives, best friends, spiritual guides or religious editors, attempt to lead us from the path of right. Ere we are aware of it he has cast a seed of discontent into our hearts, and we may be on the point of repining at our lot, overlooking the thousands of choice blessings showered upon us. This seed of discontent, watered and cultivated, may produce love of money, worldly ambition, envy, and a long catalogue of evils.

It seems superfluous for me to echo the Scripture sentiment that our Father looks upon the vast amount of desolation and spiritual decay, caused by the evil sower, with intense grief and disapprobation, yet Christians too frequently allow themselves to be the agents of evil.

To speak an angry or untruthful word, even jestingly, in hearing of children, especially, may prove a seed of future sorrow. Parents who willfully teach evil to their children are sure to reap a harvest of anguish and heart-breakings.

I wish I might have it to say that no discord has ever been sown among my brethren. There were discords in the church at Corinth, and the apostle said necessarily so, that the approved might be known by their right position in opposition to the heretics. (1 Cor. xi. 19.) So it must ever be.

"Contend earnestly for the faith," said an apostle (Jude 3), and this may he obeyed in the spirit of love. The opposite feeling should never enter our hearts. Let us bear the fruit of the Spirit—"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance."

L. N. PARKER.

LETTER FROM INDIANA.

LAFONTAINE, Ind., Feb. 8, 1879.

Bro. Rice:

I desire to make a report of our protracted effort at this place. The congregation has almost completed a new house; at least it was never enough completed for the brethren to resolve to make a protracted effort before proceeding any farther with the work on the house.

We, accordingly, commenced the meeting on the first Lord's day in January. We had a reasonably good attendance from the very beginning of the meeting. We did not have to preach a week to get the brethren enlisted in the work, for they were interested from the beginning. One feature of the meeting that promised success from the very beginning was the united effort of all the brethren in the whole community. The brethren of the Boundary Line and the Range Line congregations co-operated with us in this meeting. All seemed to feel and act as though it was their meeting, and were determined to make it a success.

I felt while engaged in the proclamation of the gospel to sinners that there were brethren all around me praying that we might preach the truth, the whole truth, and nothing but the truth; and that the truth might be understood by the people, and sinners led to the blessed Savior. Such meetings are certain to accomplish good.

It was not my meeting or my effort; but it was *our* meeting and *our* effort, with the blessing of the Lord, that was attended with such glorious results. My very soul is sickened sometimes at the reports of meetings in our periodicals by some of the preaching brethren, almost entirely ignoring the brethren of the congregation, where the meeting was held; and making themselves so prominent as to leave the impression that the preacher done everything.

The effort made at Lafontaine was not of this kind. It is true we done all of the preaching (Bro. John Frazee and Bro. Green each preaching one discourse), but this was not all that was necessary in order to success. We had the presence and influence of all the leading brethren in the community; all manifesting a deep interest in the great work being done. The very presence of these men of God strengthened us for the work, and more so when we considered that they were my own neighbors, in whom I have such unbounded confidence; some of them sixty and seventy years of age, and coming night after night, and even week after week. I said there men love the Lord. And then to know these men were praying for me all through the meeting, it done my very soul good to be with them, and made me feel as though we would like to live and die with this people.

We depended on nothing but the truth for success in the meeting. No human expedients were employed to draw out the people, but they came by the hundreds, and listened with such profound attention that during our long protracted effort we never had to speak of order, or invite the attention of the people, on one single occasion. No effort was made to excite the people, and yet they were moved to obey the Savior. We preached the same gospel preached by the apostles; the same facts, the same commands, the same promises, and the same threatenings. Yes, Bro. Rice, we preached faith in Jesus, reformation of character, confession of the Son of God with the mouth, baptism for the remission of sins, the promise of the Holy Spirit to them that obey the Lord, prayer with the life of the Christian as taught by the apostles in their letters to the churches. We hear of some who claim that it is not necessary to preach faith, repentance and baptism now. These preachers had better study their Bibles more, and try less to please the world, or go over at once to sectarianism, where they belong. We must preach the gospel, for it is the power of God to salvation to every one that believes it; but while preaching the gospel we must remove every obstacle in the way of the people seeing the truth. It is my plan to be very kind with the people; but to sift the very bottom out of all error and false theories that come in conflict with the truth. We always handle sectarianism without gloves. We have no compromise to make with the doctrines and commandments of men. We always regard it an omen of success when we make somebody mad (religiously mad, I mean), and they begin to oppose our teaching. If you preach to please everybody you will not make many converts. In my preaching, I try to please no man; I try to please Christ. Will my preaching brethren think of this matter? Whenever we cease to depend entirely on the gospel, which is the power of God to salvation, then we lose our identity, and at once become a sect among sects; and if we succeed, then we will have to embrace all human expedients, to keep up with other sects. Let us depend entirely on the power of truth to save men. Then sectarianism will feel its power as it never has, or can, without it.

Our meeting lasted twenty-two days, and the immediate result was sixty-seven immersions, two from the M. E. Church, seven from the Missionary Baptist, one from the United Brethren Church, two by letter and two restored, making eighty-one accessions to the congregation.

Bro. Sylvester Hummel done the larger part of the baptizing. Bros. Lines and Green, the elders of the congregation, are men who love the truth, and done all they could to make the meeting a success.

I almost forgot to mention the singing. I will simply say that it was glorious. The best I have ever heard in any protracted meeting in my life; and added very much to the interest of the meeting. Bro. Atkinson, of Wabash, could not be with us during the meeting, but his heart was in the work and he wanted to do his part, so he kindly made me a present of $10. We say thanks to him, and all of the many friends who contributed for our support during this meeting.

And now, dear brethren, our protracted effort is over, and we will never all meet in another meeting of this kind on earth. Very soon some of us will be called away. May we so live that, with increasing years, our love and esteem for each other may increase, so when we are called to part it will be in the hope of meeting in the land of eternal life-glory.

I will also report four additions at the Boundary Line, five at Zoar, all near home. Permit me to say we are all for the REVIEW. Bro. Lines will send you a list of some twenty subscribers. I hope to write on some points for the REVIEW, if the Lord preserves me, before very long.

Your brother in Christ,
F. M. COLLINS.

Bro. Rice: — Since Bro. Collins handed me this to mail to you, Bro. C. H. Lines has died of lung fever. He will be missed from among us. He died on the 14th inst.

J. H. RAY.

NOVELTY IN ART!

The art of dyeing the hair in five minutes so as to deceive the whole world, has been discovered.

CRISTADORO'S HAIR DYE

is the only chemical combination in existence which changes the color of the hair without injuring the living principle which feeds, nourishes and sustains the fibers.

CRISTADORO'S HAIR PRESERVATIVE, a valuable adjunct to the Dye, in dressing and promoting the growth and perfect health of the hair, and of itself, when used exclusively for that purpose, protects the fibers from decay under all circumstances and under all climates. Manufactured by J. CRISTADORO, No. 93 William St., New York. Sold by all Druggists. Applied by all Hair Dressers.

POND'S EXTRACT.

THE GREAT

PAIN DESTROYER AND SPECIFIC FOR INFLAMMATORY DISEASES AND HEMORRHAGES.

Rheumatism. No other known preparation has ever performed such wonderful cures of this distressing disease in its various forms. Sufferers who have tried everything else in vain, without relief, can rely upon being entirely cured by using **Pond's Extract.**

Neuralgia. All neuralgic pains of the head, stomach or bowels, are speedily cured by the free use of the **Extract.** No other medicine will cure as quickly.

Hemorrhages. For stanching bleeding, either external or internal, it is always reliable, and is used by Physicians of all schools with a certainty of success. For bleeding of the lungs it is unrivaled. Our Nasal and Female Syringes and Inhalers are material aids in curing of bleeding.

Diphtheria and Sore Throat. Used as a gargle and also applied externally as directed, in the early stages of the disease it will surely control and cure them. Do not delay trying on appearance of first symptoms of these dangerous diseases.

Catarrh. The **Extract** is the only specific for this offensive and distressing complaint; quickly relieves cold in the head, &c. Our **Nasal Syringe** is of essential service in these cases.

Sores, Ulcers, Wounds and Bruises. It is healing, cooling and cleansing. The most obstinate cases are healed and cured with astonishing rapidity.

Burns and Scalds. For allaying the heat and pain it is unrivaled, and should be kept in every family, ready for use in case of accidents.

Inflamed or Sore Eyes. It can be used without the slightest fear of harm, quickly allaying all inflammation and soreness without pain.

Earache, Toothache, and Faceache. When used according to directions its effect is simply wonderful.

Piles, in the greatest known remedy, rapidly curing when other medicines have failed.

For Broken Breast, Sore Nipples, Sore Throat, **Extract** is cleanly and efficacious, and mothers who have once used it will never be without it.

Female Complaints. No physician need be called in for the majority of female diseases if the **Extract** is used. The pamphlet which accompanies each bottle gives full directions how it should be applied. Any one can use it without fear of harm.

CAUTION!

POND'S EXTRACT. This has been imitated, as has the word "Pond's Extract," blown in the glass, and Company's trademark on surrounding wrapper. It is never sold in bulk. None other genuine. Always insist on having Pond's Extract. Take no other preparation, however much you may be interested.

Prices 50c., $1.00, and $1.75.

PREPARED ONLY BY

POND'S EXTRACT CO.

New York and London.

SOLD BY ALL DRUGGISTS.

BENSON'S CAPCINE POROUS PLASTER

FOR WOMEN AND CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are afflicted with whooping cough, ordinary coughs or colds or weak lungs, it is the most valuable remedy they should receive. This article contains new medicinal elements such as is found in no other remedy. In some forms it is far superior to common porous plasters, containing electrical properties and other strengthening remedies. It relieves pain and gives strength and cures where other plasters will not even relieve. For **Kame and Weak Back,** Rheumatism, Kidney disease and all local aches and pains it is also the best known remedy. Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists. Price 25 Cents.

JUST PUBLISHED—SENT FREE.

Complete History of Wall Street Finance, containing valuable information for investors. Address BAXTER & CO., Publishers, 17 Wall St., New York.

TRUTHS.

HOP BITTERS,

A Medicine, not a Drink)

CONTAINS

HOPS, BUCHU, MANDRAKE, DANDELION,

AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.

THEY CURE

All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and **Drunkenness.**

$1000 IN GOLD

Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.

Ask your druggist for Hop Bitters and free books, and try the Bitters before you sleep. Take no other.

The Hop Cough Cure and Pain Relief is the Cheapest, Surest and Best.

WHY WILL YOU DIE?

We mean what we say: CONSUMPTION, ASTHMA, SPITTING of PURULENT MATTER and ague. No cure so pay for trouble. Clergy and poor cured without charge for medicine. Address, with stamp, Health and Home, Frostburg, Md.

A GOOD WELL or $50 is made in one day with our 4 foot WELL AUGER. Auger Book free. Artesian Auger Co., Cin'ti, O.

60 *Chromo Scrapcards & Lace Cards with name* 10c. *Game Authors* 15c. *Agents & Co., Clintonville, Ct.*

EPILEPSY or FITS CURED!

DR. ROSS' REMEDIES. Established thirteen years. TRIAL PACKAGE SENT FREE. Cures speedy, absolute and permanent. A patient that suffered for 16 years writes: EARNESVILLE, O., Aug. 30, 1878

DR. ROSS, Richmond, Ind.—DEAR SIR: I have been permanently cured by your treatment, for which I am truly grateful. During the past three years I have recommended you to others who have also been cured. No money could buy what you have done for me. CHAS. A. GRAY.

For Certificates of Numerous other Cures and full information address DR. ROSS, 812 Main St., Richmond, Ind.

DRY IN POWDER **ROGERS** POWDER

CITRATE OF MAGNESIA

An Agreeable Aperient & Refrigerant.

This well-known preparation is highly recommended for Dyspepsia, Headache, Sickness of the Stomache, and all complaints arising from Acidity, Biliousness and Malaria. Revives the blood and regulates the bowels. It is a favorate medicine for children, and its acidity and pleasant taste makes it cooling and refreshing. Put up in 6 oz. Bottles.

Prepared by A. ROGERS & SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, &c.

50 *Perfumed Chromo Lily, Snowflake & Lace Cards,* 10c. *Name in gold.* Elm Ray, E. Wallingford, Ct.

The Atlantic & Gt. Western Railroad

In connection with the

ERIE RAILWAY,

Forms the Great Broad-Gauge Route between the

EAST & WEST.

From Cincinnati and Chicago to New York, Boston and all Points in New England.

From New York to Chicago, Cleveland, Cincinnati and all Points in the Northwest; To Cincinnati, Louisville, St. Louis, Kansas City, and Points in the Southwest.

THIS IS THE ONLY LINE

In connection with the Erie Railway, which runs through sleeping coaches between New York and Chicago, Cleveland, Mansfield, Galion, Dayton and Cincinnati without change.

THE ONLY LINE

Running Pullman's Broad Gauge Palace Hotel Coaches

between Cincinnati, Chicago and New York. Passengers for Indianapolis are now running sleeping coaches from Cincinnati (in direct connection with our trains on this line) to Memphis, Jackson, and New Orleans, from Cincinnati to Nashville, Decatur, Montgomery, Mobile and New Orleans—making but one change from New York to any principal point South—on this line.

For through tickets at lowest rates, palace coach accommodations, and for information generally, call on the nearest ticket agent, or address,

SPECIAL The Southern system of Railways are now running sleeping coaches from Cincinnati (in direct connection with our trains on this line) to Memphis, Jackson, and New Orleans, from Cincinnati to Nashville, Decatur, Montgomery, Mobile and New Orleans—making but one change from New York to any principal point South—on this line.

For through tickets at lowest rates, palace coach accommodations, and for information generally, call on the nearest ticket agent, or address, Erie Railway in New York and new England; in Cincinnati, at No. 61 West Fourth Street; in Chicago, at No. 104 Clark Street, and at all offices of connecting lines West and Southwest.

Ask for tickets via the Atlantic and Great Western Railroad.

P. B. COOPER, General Superintendent.

W. B. SHATTUC, General Passenger Agent, Cincinnati, O.

Indigestion, Dyspepsia,

THE HOME JOURNAL CONSIDERS THESE THE PHYSICAL CURSE OF AMERICA.

It says: "**Indigestion,** with its alternate name of **'dyspepsia,'** is to-day **the physical curse of America,** destroying more lives than consumption, and breaking up more households through ill-temper than all the vices. When will we learn that to eat too fast, laboriously thinking and planning all the while, is 'driving nails into our coffins' with a steam hammer?"

If you will but *think* about a correct and rational mode of living, eating not too fast, then it is of vital importance that you should use the evil results now to follow. A writer in the **Cincinnati and Trade Journal,** speaking of **Magill's Chill Cure, Tonic and Appetizer,** has this to say: "As it has been used for **dyspepsia** in our own family with unprecedented **success,** after our physician, who has the reputation of being one of the best practitioners in the city, and all other medicines had failed, we do not hesitate to recommend it to all who may be afflicted."

Magill's Chill Cure, Tonic and Appetizer is a vegetable preparation, contains no Arsenic, Calomel, Mercury, Quinine or injurious ingredient. It cures **Malaria, Chills and Fever, Dyspepsia, Biliousness, Neuralgia** and all **Malarial Diseases.** Price, $1.00 per bottle. Sold by wholesale and retail druggists and medicine dealers generally.

H. A. MAGILL, Prop'r, Louisville, Ky.

CLARKS' ANTI-BILIOUS COMPOUND

Is entirely vegetable, and contains the most energetic and harmless medicinal agents which medical science has yet discovered, for cleansing the blood and giving tone to the stomach and liver.

It will cleanse the Blood from all Impurities.
It will tone the Liver to Healthy Action.
It will correct Derangement of the Stomach.
It will build up the Run-down and Over-worked Body, and give Strength and Vigor to those who feel Weak and Worn-out.
The Strength it gives is Permanent, because it is produced in a natural manner.

Read the following Testimonials and judge for yourself.

MESSRS. R. C. & C. S. CLARK:—I am now thirty-eight years old. I had been afflicted with nervous headache since I was thirteen years of age, until I began to use your Compound. Four bottles of your medicine have effectually cured me, and I am pleased to recommend it as the best medicine I ever used.

J. B. FURROW, Toledo, Iowa.

MESSRS. R. C. & C. S. CLARK:—I was taken sick two years ago last Fall, with neuralgia and catarrh, and besides I was almost blind. I employed two doctors and at last one of them advised me to try one bottle of Clarks Anti-Bilious Compound. I commenced taking it and before I had taken one bottle, my strength increased and I got so I could see to read. I think your Compound is the best medicine I ever took in my life. It has built up my system till I am like another person.

MRS. ANN GARDNER, Spencerville, O.

MESSRS. R. C. & C. S. CLARK:—We believe your Anti-Bilious Compound to be the best medicine we have ever used. We have a daughter who took cold last Winter, and went down to a mere skeleton and we could get nothing to do her any good, till we got a bottle of your Compound. She says that no person could believe the change it made in her feelings before she had used the whole of one bottle. She is now perfectly well. I am now sixty-eight years old; we have raised a large family, and have used a great deal of medicine, and we believe your Compound to be the best medicine we have ever used, and there are five or six families here who have used it with equally good satisfaction. Respectfully,

THOMAS STARR, Ayersville, Mo.

R. C. & C. S. CLARK:—In the Spring of 1872 I was taken down with a Cough and General Debility until I was unable to take but a few steps. My family Physician thought I had consumption that had run so long as to be beyond cure. I was induced by friends who had used it to try your Compound, and before I had used one bottle, I could see I was better; in six weeks I was completely cured. As I was 65 years old, I thought I could not be cured so as to be able to be out again, but now I am well and can walk many miles. If this will be of any use to you, you may use it. I remain,

Very Truly Yours,
E. T. HILLS, Wayne, Erie Co., Pa.

Testimonials Thankfully Received.

Clark's ANTI-BILIOUS Compound

Is for sale in nearly every Drug Store in the United States. PRICE, $1.00 PER BOTTLE.

PREPARED BY R. C. & C. S. CLARK, CLEVELAND, OHIO.

General News.

THE extraordinary speed of seventy miles an hour is said to have been made by one of the ice yachts on the Upper Hudson, Thursday, 13th inst.

PROFESSOR WATSON, of the University of Michigan, is to go to the Wisconsin State University, and the Detroit *News* nominates Professor Swift, of Rochester, as his successor.

THE final treaty of peace between Russia and Turkey was signed at Constantinople on the 8th. The Russians have thirty-five days in which to evacuate Turkish territory.

LAST week, a fifteen-year-old boy fell into the river, at New York, while drunk, and was drowned; and yet there is great complaint because some good citizens want stringent excise laws.

A GOOD many people are beginning to count the loss to our trade by reason of the abrogation of the treaty with China. Congress, in this matter, has succeeded in doing one good thing for England.

ONE hundred and seventy millions of government four per cents were taken by the people during the month of January. This is a reduction of interest from six per cents of over one hundred thousand dollars per days.

THE London *Times* says that the collection of government revenue has given the Bank of England such a control over the money market that it is not probable that money will be cheaper than at present until after the end of the financial year (April 4).

THE shipments of beef cattle, dressed beef, and hog products to Europe, last week, were unprecedentedly large. The people of England are eating more meat than at any previous time in the history of that country, and they are eating it because it is cheap and good.

THE Porte has sent Mukhtar Pasha instructions specifying the maximum of the concessions to be made to Greece. Turkey agrees to make an important concession of territory, but none from Albania, because insurrection would result from surrender of any portion of that territory to Greece.

THE President will undoubtedly veto the Chinese emigration bill, which will be satisfactory to a majority of the people of the United States. Many ministers throughout the country are lifting their voices against this proposed violation of one of the underlying principles of our Government.

THE Royal College of Physicians, London, have asked the Government to appoint a royal commission of statesmen, physicians and specialists to investigate the plague in Russia. In St. Petersburg a commission is forming under Gen. Heifreich, specially to watch over the sanitary condition of the troops.

A KANSAS writer advises planting black walnuts, as soon as ripe, a foot apart, and in rows four feet apart; let them grow, without trimming, for three years, giving good culture; then cut down close to the ground, and next season a shoot will strike upward as straight as an arrow, and at least ten feet high. At this age he tells the boys the trees are worth $10 a hundred, which is better than to eat the nuts.

A DISPATCH from Tucson, *via* San Francisco, dated Feb. 21, says: "A private letter from a reliable citizen of Sonora, dated Magdalena, Jan. 19, says: 'I have returned from Ures this week, and am perfectly satisfied that a revolution has commenced. We know Serena has pronounced in Alamas, but no further news has reached here. We are in hopes that the Federal troops will interfere and stop the revolution.'"

CINCINNATI is fast becoming enveloped in a net-work of wires. Since the introduction of the telephone, business men are being brought together, as it were. They can converse in ordinary tones of voice with each other, although miles apart, and only connected by a single wire. The business is looming up as one of great magnitude, and hundreds of instruments are now in use here, paying a rental to the company of from two to four dollars a month, according to the rights guaranteed.

COUNT VON STOLBERG WERNIGERODE, Vice-President of the Prussian Ministry, has laid a letter before Parliament asking the House to sanction the arrest and prosecution of Deputy Fritzche on charge of violating the Socialist law. A warrant has been issued against Deputy Fritzche, and it is understood the same course will be adopted toward Deputy Hasselmann. The Reichstag disapproves of these summary measures.——There are indications that the German Protectionists will take the initiative in proposing the re-imposition of duties on iron, independently of the government's measure on the same subject.

DR. WILLARD PARKER admits that the Binghamton Asylum for Inebriates has not fully answered its purpose, but he holds that it is not a failure. "It has proved, in spite of all, that the disease, inebriety, can be cured; a large proportion of those treated have been restored to health and usefulness; and when men talk of cost to the State, we can point to these numbers of men who, instead of being a burden and a curse, as every drunkard is, are useful and valuable citizens." Dr. Parker argues that drunkenness is a vice that, if persisted in, puts its possessor beyond the reach of moral influence, and makes him a proper subject for treatment.

THE fate of Prof. Nordenskjold's Swedish Arctic exploring expedition is exciting the livellest interest throughout Europe, as it is generally believed that the exploring steamer Vega is ice-locked somewhere northeast of East Cape. The Russian man-of-war Abrek has been ordered, without delay, to Behring Strait, stopping at Kamtschatka for an equipment of sledges and dogs, together with a party of Esquimaux, who will endeavor to reach the exploring party overland. A wealthy Russian *savant*, M. Siberiakoff, is also fitting out a private vessel, with the same object in view, and the Jeannette, James Gordon Bennett's exploring vessel, is also ordered to pass through Behring's Strait and render any assistance possible to the gallant explorers.

GENERAL MELIKOFF telegraphs to St. Petersburg that not a single case of the epidemic illness exists throughout his jurisdiction. The military cordons isolating the different villages have been abolished. The general cordon only is retained. The *Official Gazette*, at Berlin, confirms General Melikoff's favorable report, and says it is believed that after ten days the northern portion of Astrakhan may be safely declared relieved from quarantine, as it will then have been free from sickness for forty-two days. The Russian papers, however, continue to report epidemics, especially diphtheria. Contradicting reports of the plague follow each other in such quick succession, that these statements may be held in quarantine until further confirmation.

SMALL-POX IN BRAZIL.—South America is having an epidemic of small-pox, which threatens to cause as much suffering as the yellow fever did in the South, or as the plague is now creating in Eastern Europe. Intelligence is at hand giving information of the ravages of the disease in some parts of Brazil. In the city of Ceara there were 11,075 deaths in October, 9,844 in November, and 17,391 from December 1 to 11. In the latter part of December the death-rate was 900 a day. There is also a famine, and until the latter part of December, when the neighboring provinces sent pecuniary assistance, people were dying of starvation, having neither water nor grain. The population of Ceara, according to estimates based upon the last census, is less than 40,000, but it has been much swollen since the famine began, when people from the interior began to flock there.

A DISPATCH from San Francisco says: "The situation in Alaska is regarded as critical here, and the action of the authorities in leaving the Territory unbefended is much commented on. The *Bulletin* says it is a striking fact that, while the Federal Government receives sufficient income from Alaska to pay 4 per cent. on the original purchase money, that Territory has no protection, no authorized government, and the few inhabitants are in immediate danger of extermination. They have appealed to the British authorities at Victoria for protection. The dealings of the Federal Government with this Territory are without precedent. It can not be said that it is neglected on account of its worthlessness, because the agents of the Government have shown its natural wealth to be great. Some months ago the only company of soldiers stationed at Sitka was withdrawn, since when there has been little more than a shadow of government. The Indians, understanding the situation, have for some time been menacing the settlers, and, at last accounts, had begun the work of destruction."

MRS. GENERAL SHERMAN says: "I have very frequently bought Durang's Rheumatic Remedy for friends suffering with Rheumatism, and in *every* instance it worked like magic." It never fails to cure the worst case, no matter how dreadful it may be. Send for circular to Helphenstine & Bentley, Druggists, Washington, D. C. Sold by all Druggists.

A CARD TO THE PUBLIC.

We ask a careful reading and a thoughtful consideration of what follows. It is now over twelve years since a new cure for chronic diseases was discovered, known as "COMPOUND OXYGEN." The results which have followed its use up to this time have been so remarkable that it is beginning to attract the widest attention. Many intelligent physicians in various parts of the country, have, after a careful investigation of its scientific and pathological claims, used it in cases where all other known remedies had failed, and with results alike surprising to themselves and their patients. In Consumption, Catarrh, Asthma, Bronchitis, Headache, Dyspepsia, and the wide range of Neuralgic disorders from which so many suffer life-long tortures, it has rarely failed to give relief, and in many cases to make permanent cures. It is not a drug, but a new combination of the two elements which make up our common air, plus oxygen in excess. It is taken by inhalation, and cures by natural and orderly processes—first, by *eliminating the excess of carbon which has accumulated in the system*; and secondly, *by a re-vitalization of all the great nervous centers*. In order to give the public an opportunity to learn this new treatment, we have prepared a carefully written Treatise, in which is presented a history of this discovery of "Compound Oxygen," a statement of its Scientific Basis and Mode of Action, and large details of the results which have followed its administration. This is sent free by mail to any one who may desire to receive it. Address DRS. STARKEY & PALEN, 1112 Girard Street, Philadelphia, Pa.

Dr. C. W Benson's Celery and Chamomile Pills are prepared expressly to cure Sick Headache, Nervous Headache, Dyspeptic Headache, Neuralgia, Nervousness and Sleeplessness, and will cure any case. Price fifty cents a box, 30 pills, postage free. Sold by all druggists. Office, No. 104 N. Eutaw Street, Baltimore, Md.

FEELS YOUNG AGAIN.

"My mother was afflicted a long time with Neuralgia and a dull, heavy, inactive condition of the whole system; headache, nervous prostration, and was almost helpless. No physicians or medicine did her any good. Three months ago she began to use Hop Bitters, with such good effect that she seems and feels young again, although she is over seventy years old. We think there is no other medicine fit to use in the family."—A lady in Providence, R. I.

TO CONSUMPTIVES.—Wilbor's Cod-Liver Oil and Lime has now been before the public twenty years, and has steadily grown in favor and appreciation. This could not be the case unless the preparation was of high intrinsic value. The combination of the Phosphate of Lime with pure Cod-Liver Oil, as prepared by Dr. Wilbor, has produced a new phase in the treatment of Consumption and all diseases of the Lungs. This article can be taken by the most delicate invalid without creating the disgusting nausea which is such an objection to Cod-Liver Oil when taken without Lime. It is prescribed by the regular faculty. Sold by the proprietor, A. B. WILBOR, Chemist, Boston, and by all druggists.

A Favorable Notoriety.—The good reputation of "*Brown's Bronchial Troches*" for the relief of Coughs, Colds, and Throat Diseases, has given them a favorable notoriety. 25c. a box.

BUSINESS ITEMS.

A MOST IMPORTANT INVENTION.—Geo. Woods & Co., of Lowell, Mass., the well-known organ makers, have succeeded in accomplishing what has been long sought after by organ makers—namely, the successful combination of the Pipe and Reed Organ, and the keeping of the two instruments in tune. All musicians will appreciate the value of this improvement; and what makes it of unusual importance to the general public, the device used is a most simple one, making it not liable to get from any liability to disarrangement, but also very inexpensive, thus adapting it to the wants of the general purchaser. It is certainly an addition of very great value, adding not only to the power and variety of the instrument, but greatly improving its quality of tone, and we imagine that most purchasers of Parlor Organs will be desirous of possessing the improved form, as it is as far ahead of the ordinary reed organ as the latter was an improvement on the old-fashioned melodeon or seraphine.

POVERTY AND SUFFERING.

"I was dragged down with debt, poverty and suffering for years, caused by a sick family and large bills for doctoring, which did them no good. I was completely discouraged, until one year ago, by the advice of my pastor, I procured Hop Bitters and commenced their use, and the result was were all well, and none of us have seen a sick day since, and I want to say to all poor men, you can keep your families well a year with Hop Bitters for less than one doctor's visit will cost, I know it.—A Workingman."

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousand of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe with full directions for preparing and using, in German, French or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

DR. JOHN BULL'S

SMITH'S TONIC SYRUP

FOR THE CURE OF

FEVER and AGUE

or CHILLS and FEVER.

The proprietor of this celebrated medicine justly claims for it a superiority over all remedies ever offered to the public for the SAFE, CERTAIN, SPEEDY, and PERMANENT cure of Ague and Fever, or Chills and Fever, whether of short or long standing. He refers to the entire Western and Southern country to bear him testimony to the truth of the assertion that in no case whatever will it fail to cure if the directions are strictly followed and carried out. In a great many cases a single dose has been sufficient for a cure, and whole families have been cured by a single bottle, with a perfect restoration of the general health. It is, however, prudent, and in every case more certain to cure, if its use is continued in smaller doses for a week or two after the disease has been checked, more especially in difficult and long-standing cases. Usually this medicine will not require any aid to keep the bowels in good order. Should the patient, however, require a cathartic medicine, one pill every two, three or four doses of the Tonic, a single dose of BULL'S VEGETABLE FAMILY PILLS will be sufficient.

The genuine SMITH'S TONIC SYRUP must have DR. JOHN BULL'S private stamp on each bottle. DR. JOHN BULL only has the right to manufacture and sell the original JOHN J. SMITH'S TONIC SYRUP, of Louisville, Ky. Examine well the label on each bottle. If my private stamp is not on each bottle, do not purchase, or you will be deceived.

DR. JOHN BULL,

Manufacturer and vender of

SMITH'S TONIC SYRUP,
BULL'S SARSAPARILLA,
BULL'S WORM DESTROYER,

The popular remedies of the Day.

Principal Office, 319 Main St., LOUISVILLE, KY.

EAR DISEASES!

Dr. C. E. Shoemaker's Book on Deafness and Diseases of the Ear sent free. Address CATARRH only Manufacturer. He will send you free from all annoyances of these diseases, and restore harmless and delightful to use. Don't suffer when a family should have. *Sent free to all.* Address DR. C. E. SHOEMAKER, *Aurist Surgeon*, Reading, Pa.

THE DINGEE & CONARD CO'S
BEAUTIFUL EVER-BLOOMING

ROSES

THE BEST IN THE WORLD.

Our Great Specialty is growing and distributing these Beautiful Roses. *We deliver* Strong Pot Plants, by mail, postpaid, safe arrival guaranteed, at all post-offices. A Splendid Varieties, your choice, all labeled, for $1; 19 for $2; 16 for $3; 25 for $4; 35 for $5; 75 for $10; 100 for $15. Send for our New Guide to Rose Culture for 1879, elegantly illustrated, containing over Five Hundred Finest Sorts. Address THE DINGEE & CONARD CO., Rose Growers, West Grove, Chester Co., Pa.

The publishers of *Farm and Fireside*, Springfield, Ohio, give 1 year's subscription to their valuable and interesting paper, and one dollar's worth of any kind of

SEEDS FREE

by mail, post-paid, to any address, on receipt of *one* dollar. You can select seeds from any catalogue you please (25 cents a year's subscription and one dollar's worth of seeds), or from the following list, if you have not got it, be sure to send to us for their handsome illustrated catalogue. Any person who has got up clubs for the paper can have premiums and cash commissions, if they prefer them, instead of seeds. Specimen copies, with full particulars, sent free. Any additional seeds can be had at 5 cents per packet. Agents wanted everywhere, suitable alike in the home circle in city, town, or country. The 25 cts. for paper, and $1 for seeds, only $1.25.

LIBERAL SEED OFFERS.—We give Farm and Fireside 1 year, and 50 cents worth of Seeds, for 75 cents; $2.00 worth of Seeds, and F. & F. 1 year, for $1.50; $3.00 worth of Seeds, and F. & F. 1 year, for $2. A club of 5 to one address, at price of 4.

SEED PREMIUMS.—To any one sending 4 subscribers, we give 50 cents worth of Seeds; for 7 subscribers, $1; for 10 subscribers, $1.50 worth; for 20 subscribers, $3.00 worth; for 50 subscribers, $8.00 worth; for 100 subscribers, $15.00 worth. Seeds to be selected from any catalogue we publish. Send for catalogues and SAMPLE COPIES, Premium List, and Catalogue of Seeds free to all. All Seeds sent by mail, post-paid. Office: Farm and Fireside, at lowest catalogue prices, but address all orders to FARM AND FIRESIDE, Springfield, Ohio.

CATARRH

The attack sets in with pains in the limbs and back, lassitude, and a sense of tightness across the forehead, repeated sneezing, watery and inflamed eyes, and increased discharge from the nose; sometimes there is inflamation of the throat and tonsils, and the eruption of blisters about the lips. A few pinches of

Dr. Taylor's
CATARRH POWDER

Snuffed vigorously up the nose, will soon dissipate this class of catarrh. In the chronic stage of the disease, even when it is so far advanced that the senses of smell and taste are gone, eight and hearing impaired, and there is a continual hawking and spitting and a headache very distressing, the same process will relieve the breath, the CATARRH POWDER will perform a radical cure, if used cleanly and persistently. Price, 25 cents; 36c by mail. For sale by all druggists. Prepared by Dr. Wm. A. Oates, proprietor of

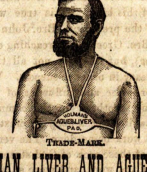
OSMUN'S COD LIVER OIL AND LIME,

a cure for Consumption, Coughs, Colds, Bronchitis and all Scrofulous disease. Send for circular.
Depot 15, 7th Ave., N. Y.

The Middletown Plate Company
of Middletown, Conn.,
Manufacture the Finest Quality of
SILVER PLATED WARE

The Goods are to be found with the Leading Jewelers Everywhere.
You are requested to inquire for this Stamp—
"Middletown Plate Co. Quadruple Plate."

CURE BY
ABSORPTION
WITHOUT DOSING
The Better Way.



HOLMAN LIVER AND AGUE PAD
AND AUXILIARIES.
MEDICINAL ABSORPTIVE
Body and Foot Plasters
—AND—
ABSORPTION SALT
—FOR—
MEDICATED FOOT BATHS.

These remedies, which are the sole exponents of the **Cured by Absorption as Opposed to Dosing**, have become the most popular and more effectual remedy for all diseases arising from **Malaria or a disordered Stomach or Liver**, and it is a well-known fact that nearly **all the diseases** that attack the human body can be **Traced Directly or Indirectly** to these two organs.

The Pad exerts a powerful and specific influence upon the system, and removes the poisonous germs which paralyze its actions, and restores a normal condition of health in a manner absolutely wonderful.

It is known by **actual experience** that there is no disease that attacks the youth or adult of both sexes that can **even be modified** by the use of drugs, but that can be acted upon in a **far more** satisfactory and permanent manner by the **HOLMAN LIVER PAD CO.'S REMEDIES.**

Numberless cases, finally acknowledged to be beyond the reach of medicine, have been saved under the mild action of these remedies alone.

If questioned, send for our Pamphlet, "**Nature's Laws**," giving more information and **testimonials from the first people of the country.** Mailed free.

The remedies are sent by mail, post-paid, on receipt of price, except the Pad, which is sent by express at purchaser's expense.

Consultation **free and solicited** at our office, or by mail, giving full description of your case.

The public are earnestly cautioned against **imitations** and **spurious articles.**

DESCRIPTIVE PRICE LIST.

REGULAR PAD,	$2 00.	Incipient diseases, fire stages Chills and Fever, etc
SPECIAL "	$3 00.	Chronic Liver, Stomach and Malaria.
SPLEEN BELT,	$3 00.	Enlarged Spleen and Liver and Chill Cases.
INFANT PAD,	$1 00.	Preventive and cure of Cholera Infantum and Summer Complaints.
BODY PLASTERS,	50c.	for Nervous and Local Derivative troubles, throwing off of obstructions & removing pains. For Colds, Sick Headache, Neuralgia, Rheumatism, Soreness of extremities, &c.
FOOT "	pair, 50c.	
Absorption Salt,	per box 25c. 4 boxes $1.00	

For further information as to Diseases treated by the **Pad** and its **Auxiliaries**, consult our pamphlet. Address

HOLMAN LIVER PAD CO.
Corner Fourth and Elm Sts.,
CINCINNATI, O.

Ayer's Sarsaparilla,
FOR PURIFYING THE BLOOD.

This compound of the best vegetable Sarsaparilla, Dock, Stillingia, Yellow Dock, and Mandrake, with the Iodides of Potash and Iron, makes a most effectual cure of a class of complaints which a very prevalent in this climate. It purifies the blood, purges out the corrupt humors in the system, that undermine health, and builds up the shattered constitution into troublesome disorders. Eruptions of the skin are but indications of impurities of the blood, which should be expelled from the blood. Internal decay and death are the consequences of these same humors to some internal organ, or organs, whose action they derange, and whose substance they destroy. AYER'S SARSAPARILLA expels these humors from the blood, whether they are developed in pustules on the surface, or in scrofulous tumors within the body. Sores, Ulcers, Boils, Carbuncles, Blotches, Tetter, Erysipelas, Scald Head, Ringworm, Ulcers and Sores; Rheumatism, Neuralgia, Pain in the Bones, Side and Head, Female Weakness, Sterility, Leucorrhœa arising from impaired nutrition and uterine diseases, Dropsy, Dyspepsia, Emaciation and General Debility. With their diseases health returns.

PREPARED BY
DR. J. C. AYER & CO., Lowell, Mass.
Practical and Analytical Chemists
SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.

PEARLY GATES.
A GOOD
SONG BOOK!
PEARLY GATES.
Full of New Songs.
PEARLY GATES.
Good for Sunday-Schools.
PEARLY GATES.
Good for Prayer-Meeting.
PEARLY GATES.
Good for the Social Circle.
PEARLY GATES.
Pleases Everybody.
PEARLY GATES.
Is Recommended by Superintendents.
PEARLY GATES.
Is the Cheapest Song Book Sold.
PEARLY GATES.
Has Had a Big Sale.
PEARLY GATES.
Will Please You.

SINGLE COPY, ... 25 Cents.
BY THE DOZEN, ... $2 50

ADDRESS ALL ORDERS TO

G. W. RICE,
174 Elm St., Cincinnati.

BIBLE TEMPERANCE HYMNS.

A new collection of Songs adapted to the present phase of Temperance Work, Sunday-Schools, Prayer-Meetings, and the Home Circle.

BY J. MERRITT DRIVER.

**The Songs in this book are numbered and arranged in the style of the celebrated Gospel Hymn Books. Besides the large supply of new pieces, many with instrumental accompaniment, the book contains a selection of old favorites in Club and Lodge-room.

Price 30 cents by mail; $3.00 per doz. by express.

PUBLISHED BY
JOHN CHURCH & CO.,
805 Broadway, N. Y. Cincinnati, O.

COMMON PRAISE!
CHORAL PRAISE!

The above names belong to two sterling books of more than average merit, compiled by Rev. J. H. Waterbury, D. D. Choral Praise recently very abundantly for the singing of all parts of the Episcopal service; but in no sense is it restricted to the good Psalm Tunes, 23 Hymns, 100 Chants, and about 100 readings of the Psalms, arranged for chanting, is a valuable book for choirs in general. 175 pp., octavo. Choral Praise is a Sunday-School Song Book with a good selection of 96 pp. 4to.

MASON'S PIANOFORTE TECHNICS contains thousands of exercises of the most useful nature. The book in the best possible companion or help-mate to a good Piano Instruction Book. By WM. MASON and W. S. B. MATHEWS. $2 50.

The Weekly MUSICAL RECORD is the most successful, most interesting and useful *Musical Weekly* ever published. $2 00 per year. Send 6 cts. for sample copy and get 50 cts. worth of music, in any number.

Send 25 cts. for "15 Easter Carols."

OLIVER DITSON & CO., Boston.
C. H. Ditson & Co., New York. J. E. Ditson & Co 922 Chestnut St., Philadelphia.

The Story of English Literature. By Lucy Cecil White. Price $1 25.

The lives, times, influence, and works of great authors. Prepared in England with access to old Records and rare Manuscripts No student can afford to be without it. Sent, post-paid, on receipt of price. **D. LOTHROP & CO., Boston.**

$1250 profits on 15 days' investment of **$100** in Union Pacific, February 18th. Proportional returns every week on Stock Options of $200. $500. $1000. $2500. Official Reports and Circulars free. Address T. POTTER WIGHT & CO., Bankers, 58 Wall St., N.Y.

THE HELPING HAND,
THE BEST BOOK.
For Sunday-Schools and Praise Meetings. 30 Composers, 16 Writers for Pieces, 19 Hymns and Songs, by T. Giffe & J. H. Rosecrans. Price, boards, 35 cts.; $30.00 per 100. GEO. D. NEWHALL & CO., Pubs., Cincinnati, Ohio.

Mason & Hamlin Cabinet Organs:

Demonstrated best by HIGHEST HONORS AT ALL WORLD'S EXPOSITIONS FOR FIFTEEN YEARS, viz. at Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876; Two Highest Medals at Paris, 1878; and Grand Swedish Cross of Wasa. Only American Organs ever awarded highest honors at any Sold for cash or installments. Illustrated Catalogues, with new styles and prices, free. MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK or CHICAGO.

TheRiggsHouse
15th and G Sts.,
WASHINGTON, D. C.
W. C. SPOFFORD, Prop.

Built by Geo. W. Riggs, Esq., and opened May 16, 1876. Is first-class in all its appointments; is situated opposite the United States Treasury Buildings, and in the immediate neighborhood of the President's Mansion, the State, War and Navy Departments.

Breech-loading Guns, Repeaters, celebrated single barrel, at $13 up. Double-barrel Breech-loaders at $21 up. Breech and Muzzle loading Guns, Rifles and Pistols of most approved English and American makes. All kinds of sporting implements and articles required by sportsmen and gun makers. Prices on application. Liberal discount to dealers.

JOS. C. GRUBB & CO.,
12 MARKET SIBLET, PHILADELPHIA.

CLEVELAND, MT. VERNON AND COLUMBUS RAILWAY.

Time Table.

	Leave	Arrive.
Cleveland	8 25 a m	7 30 p m
Rudeck	9 40 "	6 20 "
Akron	11 18 "	4 45 "
Orrville	12 17 p m	3 45 "
Millersburg	1 56 "	2 36 "
Mt. Vernon	2 40 "	1 45 "
Columbus	4 10 "	G. A. JONES, Sup't.

J. A. TELTON, Gen. Ticket Agt., Mt. Vernon, O.